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JAIKRISHNADAS AYURVEDA SERIES

No. 30

YOGĀRATNĀKARA

AN IMPORTANT SOURCE BOOK IN MEDICINE

Dr. Nirmal Sexena

CHAUKHAMBHA ORIENTALIA

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About the Author



Dr. Nirmal Saxena, is well-known for his outstanding contributions in the fields of Āyurveda and History of Sciences. In the course of nearly twenty years dedicated to research he contributed innumerable articles to reputed national and international journals in History, Medicine and Science.

Born on November 4, 1952 in the family of a vaidya krishna kumar. He got his university education at Banaras Hindu University. He completed his Ph.D. on topic, "Development of Indian Medicine from 1400 to 1600 A.D."

Passing through a chequered career of lecturer in History at Triloknath Postgraduate College, Tanda, Faizabad, he joined as Project Investigator under the History of Science Programme of Indian National Science Academy, New Delhi. Completed a project, "A Critical Study of Yogāratnākara" sanctioned by the National Commission for History of Sciences in India.

At present he is again associated with INSA and working on the Project English Translation of the Vaidya Jīvana of Lolimarāja" at department of History, Bareilly College, Rohilkhand University, Bareilly.

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JAIKRISHNADAS AYURVEDA SERIES
No. 80

A CRITICAL STUDY OF YOGĀRATNĀKARA

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Dedicated to My Father



KRISHNA KUMAR VAIDYA

B.A., A.M.S., D. Ay.M. (B.H.U.)

Ex. Regional Ayurvedic & Unani officer, Raibareli
Provencial Medical Service (Ayurveda) Uttar Pradesh

Who encouraged me in completing this work.

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This is to certify that Dr. Nirmal Saxena has completed the project entitled, "A Critical Study of Yogarātnākara" within the alloted time of three years. We are proud of our being an organisation of this project sanctioned by Indian National Science Academy New Delhi. As the project was recommended by the Advisory Board/Indian National Commission for History of Science, We shall be pleased to have such more projects to be affiliated with our College.

The work and behaviour of Dr. Nirmal Saxena have been excellent during his research work. I wish him all success in life.

Dr. J. S. Hothi
Head
Department of History
Bareilly. College, Bareilly

I feel pleasure to certify that Dr. Nirmal Saxena, Project Investigator, Department of History has completed his project, "A Critical study of Yogāratnākara". This project was recommended by the Advisory Board/Indian National Commission for History of Science. The Project was sanctioned to Dr. Nirmal Saxena by Indian National Science Academy New Delhi. We are proud of our being an organisation of this Project.

The behaviour of Dr. Nirmal Saxena was excellent during research work. I wish him all success in life.

Dr. P.P. Singh
Principal
Bareilly College, Bareilly

PREFACE

Yogāratnākara is one of the most renowned treatises of Indian Medicine. It is an extract of Indian Medicine discussed in several books ranging from Ancient Period to later part of the 17th Century A.D. It is a compiled work and master piece of Indian Medical System except anatomy and surgery.

It depicts the periodwise development of Indian medicine which was an outcome of influx and immigration of different races of the world. Had there not been this indispensable book, we would have been deprived of the history of Indian medicine present in variegated books of which it is an epitome.

With the growing interest in Ayurveda or India's ancient system of medicine, researchers have been delving into past and seeking to find more authentic interpretations of the ancient texts which will help man in his quest for health and fitness.

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Analysis of Yogāratnākara reveals the synthesis of cultural and scientific innovation of several drugs, herbs and therapeutics which were pre-dominant in European, Muslim and Indian cultures. All these cultures were amalgamated in our medical system.

It is observed in Yogāratnākara that Ayurvedic system affected and was being affected itself by the introduction of Unani and Modern medical system according to the change of time and need.

New drugs were introduced in India by the Muslims and Europeans, and they used existing drugs of Indian medical system also and spread them altogether. The Indian physicians used the drugs, brought by Europeans and Muslims in their own way according to Ayurvedic system.

The object of the proposed study is to find out when were, for the first time, the diseases, herbs or drugs illustrated in the Ayurveda. What were the properties of these drugs and herbs and how did our physicians use them and thus how our medical system was affected. It is also to be examined how and upto what extent Europe got such type of knowledge regarding Indian Medical system from India.

The know-how of the history of diseases and its gradual progress is an indispensable part for the research work. The historic sense, i.e. "pastness of the past in present context" becomes necessary to probe into the spread, innovation, utility of the herbs, shrubs and other drugs.

My endeavour is to trace out the history of such science through Yogāratnākara, which has a through glimpse of blending Unani and Modern medical system.

I hope this research work will prove a lasting contribution both to History and to Ayurveda. This will shed authoritative light on the overall development of Ayurveda and thus it may be conducive the measure, with much efficience, the velocity and vitality of the development of this branch in the arena of universal Medical Sciences.

The student of history who studies the racial peculiarities of disease, their innovation, spread, the influence of heredity and environmental classification of genera and species of plants, must be having an earnest zeal and analytical approach to look into the history of medical science.

An attempt has been made in this research work to present these facts through the study of excellent and indispensible treatise "Yogāratnākara".

Finally my ardent plea to scholars and historians is to overlook the shortcomings, if any, and encourage me in this venture. Since "to err is human but to forgive is divine".

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ACKNOWLEDGEMENTS

I express my thanks to all the contributors who are eminent experts in their fields and also to those who did not respond materially and thus offered me an opportunity to move through the vast arena of Indian wisdom and culture and thereby benefitting immensely. The task involving difficulty of such a magnitude could not have been overcome if the Indian National Science Academy would not have come forward with all possible help for which I am extremly thankful to them. Particularly I express my gratitute and thanks to Dr. A.K. Bag, Retd-Head, History of Science Division who always inspired and encouraged me during the moment of vicissitudes. It is my pleasant duty to express my sincere gratitude to Mr. C. B. Varma, Assistant Executive Secretary, History of Science Division, Indian National Science Academy who has been constently encouraging me with his deep affection and a keen interest in the reconstruction of an authentic History of Indian Medicine. I am also thankful to the authorities of the Bareilly College particularly Dr. Joga Singh Hothi, Head, Department of History for providing me facilities for Research work.

I have been greatly encouraged in completing this work by Prof. P.V. Sharma, Ex-Head of the Department of Dravya Vijnāna and formerly Director, Post Graduate Institute of Indian Medicine, Banaras Hindu University, to whom I am greatly indebted. To Prof. Jyotir Mitra, Head of the Department of Basic Principles, my heart felt gratitude is due, who has helped me with his sound knowledge and erudite scholarship on the subject and has, from time to time, thrown light on many difficult passages and subjects.

I offer my ardent gratefulness to Dr. P.P. Singh, Retd-Principal, Bareilly College, Bareilly, who has been constantly encouraging me with his deep affection. He has been a source of inspiration for me.

I also owe a great indebtedness to Mr. Sushil Saxena, Manager, Bank of Baroda, Regional Office, Shahjahanpur for correcting the MSS and suggesting minor changes in order to excel the beauty and lucidity of the language.

It is my pious duty to propose a vote of thanks to Prof. Lalanji Gopal, Banaras Hindu University and Prof. U.P. Arora, Head, Department of Ancient History and Culture, Rohilkhand University for encouraging me to begin this work.

June 8, 1995

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ABBREVIATIONS

A Hr.	Aṣṭāṅgahṛdayasaṁhitā with the commentaries of Aruṇdatta and Hemādri edited by Vaidya Harishastri Paradkar, Nirṇaya Sagar Press, Bombay, 1939.
A S	Aṣṭāṅga saṁgraha with the commentary of Indu edited by T. Rudraparaśava, 3 Vols., Trichur, 1913-24. For the purpose of reference the text-edition by Ganeshshastri Tarte (Bombay, 1888) is used.
A S S	Ānandāśrama Sanskrit Series, Poona.
A V	Atharvaveda Samhitā.
Bhāv.	Bhāvaprakāśa.
Bibl. Ind.	Bibliotheca Indica, Calcutta.
Bower M S	Bower Manuscript edited by Dr. A.F.R. Hoernle, Calcutta, 1909.
B V	Bhāratiya Vidyā, Bombay.
Cakra.	Cakrapāṇidatta.
Car.	Caraka Saṁhita with Cakrapāṇidatta Commentary Āyurveda dīpika edited by Vaidya Yadavji Trikamji Acharya, Nirṇaya Sagar Press, Bombay, 3rd edition, 1941.
C C	Catalogus Catalogorum by Theodor Aufrecht, 3 parts, Leipzig, 1891, 1896, 1903.
Comm.	Commentary.
Edn.	Edition.
E I	Epigraphia Indica.
H H C	History of Hindu Chemistry, Vols. I-II by Dr. P.C. Ray, Calcutta.
H I L	History of Indian Literature, Vol. III (German) by Dr. M. Winternity.

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H I M	History of Indian Medicine, Vol. I-III by Dr. G.N. Mukhopadhyay, Calcutta University.
J A S B	Journal of the Asiatic Society of Bengal, Calcutta.
Jiva. Vidya	Jivananda Vidyasagar, Calcutta.
J R A S	Journal of the Royal Asiatic Society of the Great Britain and Ireland, London.
Manu	Manusmṛti.
M N	Mādhavanidāna, Nirṇaya Sagar Press, Bombay.
M S	Manuscript.
P O	Poona Orientalist, Poona.
Ṛ V	Ṛgveda Saṁhita.
Śārṅg.	Sārṅgadhara Saṁhitā, Nirṇaya Sagar Press, Bombay; 1922.
Su.	Suśruta Saṁhitā with the commentary of Ḍallana, edited by Vaidya Yadavaji Trikamji Acharya, Ist edn. 1915, 2nd edn. 1930-1, 3rd edn. 1938, Nirnaya Sagar Press, Bombay.
Trans.	Translation.
Vang.	Vaṅgasena's Cikitsāsārasaṁgraha, Venketeshvar Press, Bombay, 1905.
Vr.	Vṛnda's Siddhayoga, ĀSS 27, Poona, 1894.

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A CRITICAL STUDY OF
YOGĀRATNĀKARA

CHAPTER-I

SOCIO-CULTURAL AND SCIENTIFIC BACKGROUND

Though Yogāratnākara is very popular among Ayurvedic physicians as a hand book of therapeutics, no serious attempt has been made as yet to study the work critically and historically. That is why the name of its authors and his date is not common in the circle of scholars. Yogāratnākara is a text containing collection of material used in medicine. Such therapeutic texts date back to 9th Cent. A.D. when Vrnda wrote his book entitled 'Sidhayoga' popularly known as Vrndamadhava. It was followed successively by Chakradatta (11th Cent. A.D.), Gadanigraha (12th Cent. A.D.), Sarangadhara (13th Cent. A.D.), Bhavaprakasa (16th Cent. A.D.) and Yogatarangini (17th Cent. A.D.). Yogaratnakara comes last in this chain but before Bhaisajyaratnavali (18th Cent. A.D.).

Because it is out and out a collection work it reflects the image of that age and as such is valuable in supplying informations for fixing the date of the work and also for having a correct picture of that period. Some of the important points to be noted are as follows:

(1) Most of the drugs which were introduced by foreign contact in this country are seen in abundant use in this text.

Ahiphena, Akarakarabha, Kafaba (Piper Cubeba Linn) and Salama (Salab)[1] seen in various praparations. These drugs were introduced by Muslims near about 12th Century A.D. Perhaps the first work incorporating these drugs is Sodhala's Gadanigraha followed by Sarangadhara and others.

(2) Vijaya, though known from very early period, was used for its fibers previously. Its narcotic and other properties came to light in medaeval period when it bagan used in various preparations as hypnotic, anal-gesic, stomachic, Astringent and aphrodisiac. Bhavamishra popularised this drug to a great extent. Yogāratnākara has also made its use in all these indications.

(3) **Rasakarpura**, though introduced earlier, was popularised by Bhavamishra in the treatment of Phirangaroga (syphilis). This is also seen in Yogāratnākara being used in Upadamsa though the word 'Phiranga' is not mentioned. But there are the words 'Candraka vrana' (hard chancre) and 'Putiprameha' (Gonorrhoea). Similarly, Copacini has been described by Bhavamishra as Dwipantara vacha which has been used by Yogāratnākara in the form of powder and paka.

1. Salama (Salab) is used in the formula Salama Pak, Yogāratnākara, VolII, page 89, published by Chaukhambha Sanskrit Sansthan, Varanasi, 3rd Ed., C.2040.

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(4) One very conspicuous thing found in Yogāratnākara is the description of Tobacco (Tamakhu). It is to be noted that to-bacco was introduced in India by Portugese in 15th Cent. A.D.

(5) Snayuka, shitala and somaroga have been described according to Bhavaprakasa.

(6) The symptoms of shitavata, Sparsavata are taken from Rasaratnasamuccaya. Postmortems symptoms of drowning are also described. A new term 'kurandaka' (Infentile Hernia) is seen for a disease.

(7) Similarly, Bhimaseni Karpura in eye diseases is a new contribution of Yogāratnākara.

(8) It is surprising that Yasada is not seen in this work. This name was introduced in this country from Persia in 13th Cent. A.D. Perhaps Madanpala Nighantu (14th Cent. A.D.) is the first work mentioning Yasad.

(9) Many food preparations as Sara, Angavika, Panaka, Ragakhandavas are introduced by Yogāratnākara.

AUTHORSHIP AND DATE

No indication whatsoever is found in the text about the authorship. Scholars say that it was composed by a jain priest named Narayana Sekhara. Some take him as Nayana Sekhara.[1] The confusion is based on the fact that there is another work by this name in Hindi quedruplets written by Nayana Sekhara in 1680 A.D.

As regards the date of the work, the authors and the works quoted in it may be seen in the following list:

TABLE-I

Periodwise Chronology of the Books referred in Yogāratnākara.

S.No.	Name of Book	Page No.	Time
1.	Bhattaraka Hariscanda	263[2]	600 A.D.
2.	Bhava Prakash	39,94	1550 A.D.
3.	Bhopadeva Shata	263	Last phase of 13th Century A.D.
4.	Bheda	101	7th Century A.D.
5.	Cakradatta	326	11th Century A.D.
6.	Candrasena	327	Historical evidence is not available

1. Aufrecht does not mention this author. He mentions only Yogāratnākara, a work on Yoga by vireswaranand quoted in Lauhapradipa.
2. The figures indicate page numbers of the Nirnaya Sagar edition of Yogāratnākara.

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7.	Caraka	135	Agnivesh Period 1000 B.C., 2nd to 3rd Cent. A.D. 4th Century A.D.
8.	Cikitsakalika	161	10th Century A.D.
9.	Cikitsa sara	200	10th Century A.D.
10.	Dhanwantariya mata	143	Ancient Period
11.	Gadanigraha	125	(1175-1215 A.D.)
12.	Harita	252	10th Cent. A.D. to 12th A.D.
13.	Hemadri	79	13th Cent. A.D.
14.	Kasyapa	269	12 A.D.
15.	Lakshamotsava	349	1450 A.D.
16.	Lolimbaraja	88,97,98, 180-181	1625 A.D.
17.	Manthān Bhairava	142	Mediaeval Period
18.	Mādhava	427	7th Century A.D.
19.	Raja Nighantu	30,47	17th Century A.D.
20.	Raja Martanda	282	11th Century A.D.
21.	Rasamanjari	212	Mediaeval Period
22.	Rasarajalakshmi	126	14th Century A.D.
23.	Rasarnava	139	1200 A.D.
24.	Rasaratnapradipa	166	1500 A.D.
25.	Rasa Samuccya	248	1250 A.D.
26.	Rasendra Cintamani	141	1600 A.D.
27.	Samgraha	276	550 A.D.
28.	Sarangadhara	102	1325 A.D.
29.	Sara Sangraha	197	1575-1625 A.D.
30.	Susruta	266	1000-1500 B.C. 2nd A.D.
31.	Vangasena	176	1210 A.D.
32.	Videha	397	Ancient Period
33.	Virasinhavaloka	214	1383 A.D.
34.	Visvamitra	429	12 Cent. A.D.
35.	Vrddha Vagbhata	91	550 A.D.
36.	Vrnda	239	9th Cent. A.D.
37.	Yoga	200	10th Cent. A.D.
38.	Yogaratna Samuccaya	100	10th Cent. A.D.
39.	Yogaratnavali	182	5th Cent. A.D.
40.	Yogasara	39	1600 A.D.
41.	Yogashata	226	15th Century A.D.
42.	Yogatarangini	182	Middle of the 17th Century

As would appear from the list, the author has utilised all the available material right from Caraka to Yogatarangini. Lolimbaraja has been quoted abundantly but the last work quoted is Trimalla Bhatt's Yogatarangini. In fact it follows the Yogatarangini in style and content. Trimalla Bhatta is placed in middle 17th Cent. A.D. As regards the lower limit, Bhaisajya Ratnavali of Govindadasa (18th Cent. A.D.) has followed this work. Moreover, there is a MS of the work at Anandasrama, Poona dated 1746 A.D. and as such it can not be placed later than this. Hence the work may be placed in the end of the 17th Cent. A.D.

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TABLE-2

Books referred in Yogaratnakara- Hindi Commentary by Vaidhya Lakchimipati Shastri-

1.	Aswani Kumar	Vol.I, Page357-358
2.	Agastya Samhita	Vol.II, Page414
3.	Ātraya	Vol.I, Page413
4.	Bhataraka Harishcandra	Vol.II, Page26 (600 A.D.)
5.	Bhaskar	Vol.II, Page35
6.	Bhava Prakash	Vol.I, Page216 (1550 A.D.)
7.	Bhada	Vol.I, Page232 (700 A.D.)
8.	Bhoja	Vol.I, Page529
9.	Bhragu Samhita	Vol.I, Page326
10.	Bangsen	Vol.I, Page 405 (1210 A.D.)
11.	Boudha Sarvasva	Vol.I, Page426
12.	Cakradutta	Vol.I, Page198 (1100 A.D.)
13.	Caraka	Vol.I, Page175 Agnivesh period 1000 B.C. 2nd Cent. A.D. to 3rd A.D. 4th Cent. A.D.
14.	Cikitsa Sara	Vol.I, Page424, 10th Cent. A.D.
15.	Cikitsadeep	Vol.I, Page425
16.	Cikitsakalika	Vol.I, Page265, 10th Cent. A.D.
17.	Cheerpani	Vol.II, Page124
18.	Divodas	Vol.I, Page102
19.	Dandapani	Vol.I, Page425
20.	Dhanvantari	Vol.I, Page281
21.	Gadnigraha	Vol.I, Page 288 (1175-1215 A.D.)
22.	Gorakcha Samhita	Vol.I, Page440
23.	Hemadri	Vol.I, Page183 (1300 A.D.)
24.	Harita	Vol.II, Page163 (10th Cent. to 12th Cent. A.D.)
25.	Kasyap	Vol.I, Page346 (1200 A.D.)
26.	Krishnatriya (Son of Atri)	Vol.I, Page267
27.	Kadamba	Vol.I, Page439
28.	Kansa (King of Mathura)	Vol.II, Page481
29.	Lolimbaraja	Vol.I, Page227 (1625 A.D.)
30.	Lakchamotsava	Vol.II, Page239 (1450 A.D.)
31.	Manthan Bhairava	Vol.I, Page326
32.	Mati Mukur	Vol.I, Page123
33.	Malati Mukur	Vol.I, Page123
34.	Madanpal Nighantu	Vol.I, Page111 (14th Cent. A.D.)
35.	Mahodadhi	Vol.I, Page324
36.	Madhava	Vol.II, Page432 (700 A.D.)
37.	Nagarjun	Vol.I, Page10
38.	Narayankrita Narayaniya	Vol.I, Page424
39.	Patyapatya Samhita	Vol.II, Page121
40.	Ratna Pradeep	Vol.I, Page341
41.	Ras Manjari	Vol.I, Page484
42.	Rasendra Cintamani	Vol.I, Page325 (1600 A.D.)
43.	Rasendra Samhita	Vol.I, Page327

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44.	Rasaneva	Vol.I, Page320 (1200 A.D.)
45.	Rasa Sindhū	Vol.I, Page329
46.	Rasaratna Sammuchaya	Vol.I, Page563 (1250 A.D.)
47.	Rasarajalakshmi	Vol.I, Page290 (14th Cent. A.D.)
48.	Rasaratna Pradeep	Vol.I, Page416-417 (1500 A.D.)
49.	Raj Nighantu	Vol.I, Page115 (1700 A.D.)
50.	Raj Martanda	Vol.I, Page352 (1100 A.D.)
51.	Rudra Tantra	Vol.I, Page12
52.	Rudra Deva	Vol.II, Page367
53.	Susuruta	Vol.I, Page181, 1000-1500 B.C. 2nd A.D.
54.	Sar Sangraha	Vol.I, Page394 (1575-1625 A.D.)
55.	Sangrahat	Vol.II, Page59
56.	Sankar	Vol.I, Page432
57.	Sarangadhara	Vol.I, Page125 (1325 A.D.)
58.	Tara	Vol.II, Page14
59.	Vagabhata	Vol.I, Page175
60.	Vantihar Muni	Vol.I, Page456
61.	Videh	Vol.I, Page196
62.	Veer Singhavaloka	Vol.I, Page381 (1383 A.D.)
63.	Viswamitra	Vol.II, Page439 (1200 A.D.)
64.	Vithala (Poet)	Vol.I, Page500
65.	Vopadeva Satak	Vol.I, Page434 (Last Phase of 13th Century A.D.)
66.	Vaidyalankar	Vol.I, Page124
67.	Vaidhya Vilas	Vol.I, Page385
68.	Vaidhya Jiwan	Vol.I, Page412
69.	Vrddh Harita	Vol.I, Page7
70.	Vrddha Vagbhata	Vol.I, Page196 (550 A.D.)
71.	Vrnda	Vol.I, Page490 (900 A.D.)
72.	Yogatarangini	Vol.I, Page453 (Middle of the 17th Century A.D.)
73.	Yogaratnavali	Vol.I, Page124 (500 A.D.)
74.	Yogaratnasammuchaya	Vol.I, Page133 (10th Century A.D.)
75.	Yogasar	Vol.I, Page98 (16th Century A.D.)
76.	Yogasatak	Vol.I, Page425 (500 A.D.)
77.	Yoga (Yog tah)	Vol.I, Page432.

Sharma P.V. the noted scholar of Indian History of Medicine has given the list of 42 referred books of Yogāratnākara. These referred Ayurvedic treatises which were compiled in the earliest period of Indian History upto 17th Century A.D. are capable to show the clear picture of the development of Indian Medicine. All this development is very closely connected with the circumstances and events of our History. Political changes brought change in the society. In turn Medical Science was greatly influenced by these social changes.

A periodwise chronology of Ind.an Medicine could be established only through the critical study of Yogāratnākara. It will also show the development of Indian Medicine which is traceable from referred works of Yogāratnākara. It can be correlated with the

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contemporary political scene. But it will be more relevant to discuss here about the circumstances which prevailed during the time when Yogāratnākara was being compiled. Aforesaid periodwise chronology of the referred books described in the Yogāratnākara will be discussed in the chapter entitled, "Determination of Period.''

Yogāratnākara was written before Bhaisajyaratnavali (18th Century A.D.). The author has utilised all the available material right from Caraka to Yogatarangini. Lolimbaraja has been quoted abundantly but the last work is quoted is Trimalla Bhatt's Yogatarangini. In fact it follows the Yogatarangini in style and content. Trimalla Bhatta is placed in the middle of 17th Century A.D. As regards the lower limit, Bhaisajya Ratnavali of Govindadasa (18th Century A.D.) has followed this work. Moreover, there is a MS of the work at Anandasrama, Poona dated 1746 A.D. and as such it can not be placed later than this. Hence the work may be placed in the end of the 17th Century A.D.

No indication whatsoever is found in the text about the authorship. The period when it was composed faces various controversies. According to some authors, its period lies between 1650 A.D. and 1725 A.D. According to Jolly this work should have composed not later than 1746 A.D. In the opinion of some other authors, its period is 1676 A.D. However since the work quotes Nirnaya sindhu (1611) and Bhava prakash (sixteenth century), it is certain that the work must have been composed after Bhavaprakash. And on the ground of the above date its period can presumably be placed in about middle part of the eighteenth century.

Thus the study of Socio-Cultural and Scientific background of Yogāratnākara needs the review of two hundreds years of Indian History. Because aforesaid controversies confirm that Yogāratnākara was an out-come of the period 1600 to 1800 A.D. So the discussion about this period is very significant to determine the development of Indian Medicine and to trace out the Socio Cultural and Scientific background of Yogāratnākara.

The period 1600 to 1800 A.D. was an epoch of the development of medieval art, culture and science. The exchange with Mughals and Western races was synthesising the principles of both art and science and moulding them according to the need of the hour. The development of Indian Medicine in this age was influenced by the change in society effected by political events. During this period the Hindu civilization and culture had to encounter with Islamic and Western Cultures. As a result of this encounter the Indian culture, including Indian Medicine, showed some flexibility and modified itself to some extent. But it maintained its traditional character.

The innovations which were brought about in the contemporary medical system by new tendencies originated from political and social changes formed a modified Indian medical system, which was easily acceptable to whole Indian Society. This system was

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neither Hindu, Muslim nor Western but it was Indian Medical system, containing all the scientific principles and medical practices of upto date.

How social and political changes were capable of influencing medical sciences, can be seen by the following examples.

The examination of pulse in diagnosis gained popularity only after the establishment of Muslim rule in India. The purdah-system was very common among the members of Mohammadan ruling class and Hindu aristocrats. Because of the prevalence of this religious and cultural custom the diagnosis of the ladies belonging to aristocrat and ruling classes could not be done through the traditional Ayurvedic method which demanded a face to face examination. Due to this also the vaidyas, the practitioners of Ayurveda, had to assimilate pulse examinatic . into their system.

Child marriage also became prevalent only after the establishment of Mohammedan rule. Indian physicians reduced the minimum age prescribed for marriage from 25 years to 20 years.

The use of liquor was prohibited by the Islam. Some rulers and their nobles took to marijuana, opium, posta, dhatura etc. As these drugs were now some what common in the society. People used them also in manufacturing medicines.

The impact of western medicine on Indian life was not confined to health along. It heralded a new era, replacing the medieval by the modern, taking in its sweep all the department of life. In the seventeenth century, a number of European medical men found employment as physicians at the court of Indian rulers.

During seventeenth century Allopathy made it headway, in the Deccan. In course of time, the common man became fullyaware of the benefits of Allopathy. The medical school periodically turned out branches of trained allopaths.

In the reign of Ibrahim Adil Shah II (1580-1627 A.D.) another Portaguese doctor-Farma Lopes was attached to the royal at Bijapur. There is no record of his having come in to contact with masses of people.

Gabrial Boughtan, surgeon of the English ship hope well issaid to have attended on the daughter of emperor Shahjahan who had been badly burnt. On successfully treating the case he was offered to name his reward, which he did not for himself but for the British East India Company. He is said to have obtained permission for his company to trade in Bengal, as a result of which the first settlement of the East India Company was founded in Bengal. Stewart in his "History of Bengal'' narrates the events.

William Hamilton treats Emperor Farrukhsiyar. Nicolos Manucci served as physicians

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to Shah Alam, the eldest son of Aurangzab from 1678 to 1682 A.D.

Francois Bernier, a French physician, came to India towards the end of 1658 A.D. or the beginning of 1659, and landed at Surat. His voluminous work, "Travels in the Mughal Empire", describes the state of medicine and health in India.

A french national charles Dellon, came to India in 1668 A.D. He worked in the navy and then in the factories of French East India Company. In 1673, he left the company's service, and started medical practice at Damen.

In, "Vayage to the East Indies" Dellon described Ayurvedic physicians, their method of treatment and health condition in India.

John Marshall, an English man came to India in 1668. He wrote a manuscript entitled "Notes and observation on East India" in which he described in brief besides other things, some diagnostic method employed by Ayurvedic physicians.

Neuberger, writing in his, "History of Medicine" about Indian medicine, he said, "The medicine of Indians. If it does not equal the best achievements of their race, at least nearly approaches them and owing to its wealth of knowledge, depth of speculation, and systematic construction, takes an out standing position in the history of oriental medicine."

The aim and object of the two systems are the same. In the words of charka, "That is the true medicine, and that the true physician, that can cure and eradicate disease." Let the western and eastern school of medicine then join hands and reconcile themselves to each other where ever possible. Let them meet as friends, and not as foes or rivals. Under present circumstances, the East has much to learn from the West, but the West too, may have same thing to acquire from the East. If it so chooses. If the medical science of India in its palmy days, has directly or indirectly assisted the early growth of medical science of Europe, it is but fair that the latter should show its gratitude by rendering all possible help to the former, old as it is, and almost dying for want of norishment. The Indian medicine deserves preservation and investigation.

A GLIMPSE OF INDIAN HISTORY FROM 1600 TO 1800 A.D.

The great Mughal emperor Akbar (A.D. 1556-1605) ruled in this country near about fifty years. His rule can be compared only with Chandra Gupta Mourya of ancient period. Akbar's success was greater because being a foreigner he had won the support of Indian people. Hindus, who were the masses of Mughal empire had full faith and love for emperor and empire. During Akbar's reign art, culture, music, Architecture and science flowerished and reached at the peak. Hindu, Muslim thoughts influenced each other and

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formed a new national integrated society. Mughal culture was the real Hindustani culture which was accepted by all classes of the contemporary society.

During the reign of Akbar, Indian medical system was highly influenced by Unani Medical System. Many books of Indian medicine were translated by court scholars and we can see the influence of Indian medicine on the many Unani texts. Indian medicine was also influenced by the Manasabdari system of Akbar. In Indian medicine many costly medicinal preparation were introduced because Mughal government had made a rule that the property of a noble will not be given to his son and it will be deposited in the royal treasury after his death. So the nobles expent the royal treasury and did not collect the money for future.

Jahangir (A.D. 1605-1628) and Shah Jahan (A.D. 1628-1658) followed the Akbar's liberal policy. Under their rule the development of art, science and culture continued. Hindu, Muslim collaboration is seen in the every field of life. But Aurangjeb (A.D. 1658-1707) had reversed the policy, which was started by Great Mughal Emperor Akbar. Revolts started throughout the Mughal empire. Life of Aurangjeb remained disturbed in maintaining the peace and crushing the revolts. He ran throughout the country just like movable mercury. Mughal empire got the effective challange from the Marathas. Marathas were the dreamer of a Hindu empire in India.

Marathas dominated the Indian politics upto third battle of Panipat A.D. 1761. They were defeated by Ahmad Shah Abdali, the Afghan invader of Afganistan in the third battle of Panipat. This battle was fought by a ruler of Hindu empire for his muslim supporter. This instance confirms the fact that before the establishment of British rule, Hindu. Muslim unity was very strong. Britishers divided Hindu and Muslim for their interests. The defeat of Marathas in Panipat had given sufficient time to East India company in establishing itself in India.

They won battle of plassey in A.D. 1757 not by strength but by conspiracy and got the dual governership of Bengal. In A.D. 1764 they won the battle of Buxar by defeating Mughal emperor Shah Alam, Nawab of Bengal Mir Kasim and Prime Minister of empire the Nawab of Awadh Suja-ud-daullah.

When Marathas emerged themselves from the decisive defeat of Panipat. East India company had the equal power to challenge the Marathas supermacy. Even Marathas were equal but they handed over the balance of power to company by quarelling with each other. Upto 1800 A.D. Marathas were united because Nana Fadnavis a powerful minister of Peshwa controlled the warring factions of Marathas. But when he died in 1800 A.D. the unity of Marathas disappeared.

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After the death of Nana Fadnavis Sindhia and Holker tried to control Peshwa Baji RaoII. He fell under the influence of Sindhia . Holkar defeated both. Baji Rao made treaty of Bassein (1802) with English by which he accepted subsidiary system. The treaty of Bassien was nothing sort of surrender of national honour.

Thus the history of this period is a story of a trading company which established its empire by having advantage of taking side of the infighting groups of Indian powers. In 1600 A.D. Queen Elizabeth granted a charter to the merchants of London to trade freely with India. At this time the great Moughal emperor Akbar was ruling in India. During Akbar's reign establishing empire by foreign company was an impossible dream. But upto 1800 A.D. the position reversed and a mere trading company was in position to interfere with the internal affairs of Indian powers. It was clear that in near future company will rule in this country without any obstacle. Because no one had capacity to challenge the company's supermacy.

The two hundreas years of this period are very important in the history of our country. Because in 1600 A.D. we were at the peak of success and in 1800 A.D. we had lost the balance of power in the hands of a mere foreign trading company.

Thus we can say that period from A.D. 1600 to A.D. 1800 has special significance in the history of our country. Because in 1600 A.D. East India company was established and it was the begining of Modern period. In 1800 A.D. the premature death of Nana Fadnavis was very unfortunate incident. With him captain Palmer observed, has departed the wisdom and moderation of Maratha government. The marathas were reaching their end and the country wide empire of Marathas was a thing of a past. The real strength of Marathas evaporated. They were now a hallow canopy. Only a jerk was needed to bring the down fall of Maratha confederacy. That was done in the next fifteen years or so. This unfortunate incident provided an opportunity to East India Company in establishing the empire. No one had challenged the company effectively after the defeat of Marathas.

Indian rulers had ignored the truth that their real enemy was East India Company. They fought with each other and also took the help of this foreign company to destroy their enemies and weaken each other. Company became unchallengable by taking side of the infighting couples. Because it gained territory, money and political importance.

If rulers of contemporary period had formed a joint front to pull out this foreign trading company from India and not wasted their energy and strength in dirty infighting. Then it was impossible to establish empire by any foreign power in our country.

Only rulers of Mysore- Haidar Ali and Tipu Sultan had not made any treaty with East India Company to destroy other Indian state. If all the states of India had followed the same

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policy then our country would have been saved from foreign slavery. But the main contender of power the Marathas and Nizam had made many treaties to destroy Mysore and other states. This type of state wise selfishness was against the national spirit. How national unity was possible of these types of statewise interests were given priority.

It appears from above discription that the condition of the society was thoroughly unconductive for any advancement in literary or scientific fields. All that the scholars of the day could do was to preserve what little literature remained with them, compile everything which come to their knowledge in whatever manner and pass them on to posterity. Hence we find no authoritative or original literature but only small compilations most of which are insipid and peurile.

Among the existing work related to Ayurvedic medicine, Yogāratnākara occupies an important position. The work can broadly be divided into two major parts namely, the first part (Purvardha), and the second part (Uttarkhanda). The work deals with four necessary elements (Padchatushtya), as physician, drugs, nursing staffs and the patient, different regimens to be followed up in the day, night and seasons. Besides, there is description of drug preparation like liquors, paste, medicated ghees etc. And also there is enumeration of different metals and the process of their calcination. There is description also about dietetics. Other means of diagnosis such as stool, urine, eye, are also indicated.

So far as description of pulse examination as a means of diagnosis is concerned, it has been described in the first chapter of the book under the heading 'Rogipariksha' examination of the patient. Yogāratnākara covers the whole medicine with the exception of surgery and anatomy, cites Nirnayasindhu (1611), Bhavaprakasa (16th Cent. A.D.) and other modern works; it can not, however, be composed later than 1746, the date of the earliest MS used for the edition, (Sinhjee, Yogāratnākara, 1676).

Yogāratnākara is a model of scientific study. It is full of information so laboriously and skilfully compiled together, taking in to account the entire literature on Medicine from the vedas down to the Trimalla Bhatta's Yogatarangini (Middle of the seventeenth century).

When the circumstances were completely unfavourable Indian physicians presented collections of thoughts, ideas and principles established by ancient medical practioner of Indian Medical Science. Due to chaotic condition of the society it was difficult to innovate new formulae of medicines. So the author of Yogāratnākara presented a collection of 42 treatises of Indian Medicine. These type of treatises were called by the name of Samgraha. Samgraha means a book of medicine having capability of curing all types of diseases.

Author of Yogāratnākara observed that Ayurvedic Medical system affected and was

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being affected itself by the introduction of Unani and Modern medical system according to the change of time and need.

New drugs were introduced in India by the Muslims and Europeans, and they used existing drugs of Indian medical system also and spread them altogether. The Indian physicians used the drugs, brought by Europeans & Muslims in their own way according to Ayurvedic System.

Yogāratnākara delineates upon the spread of some disease like Snayuk (a kind of worm causing disease in human body), Epidemics Sheetla (resembling Small Pox) and Somrog, which spread in India as a result of immigration of Muslims into India. In the same way the influx of the Portuguese into India via Goa, caused and infected the Indians with the disease Phiranga Roga (a form of Syphilitic disease). These observations can be authenticated by study of Yogāratnākara.

Not only diseases but their remedies also are reflected in Yogāratnākara. It says that Geographical distribution of plants, herbs, shrubs also accompanied the distribution of diseases. Mohammadans and Europeans planted several herbs and shrubs in our country so that they could cure some diseases according to their own prescription but the Indians physicians adopted them in the tune of Ayurveda e.g. use of China-root to cure Phiranga Roga. This drug was originated in China and brought to India by the Portuguese.

Tobacco (Nicotiana tobacum Lin) was first cited in Yogāratnākara. South America was the original abode of this plantation. The generic name is designed after its discoverer's name- Nicot of Nismos. He introduced this plant into France and was finally brought to India by Portuguese in 1605 during the reign of Akber.

Thus Yogāratnākara is such a treatise as depicts the impact of Muslim and European medical system on Ayurveda. Yogaratnakara is full of such changes and alterations due to political, cultural and social changes in our country. It is a compiled work of assimilation of there cultures, which laid down a foundation of a modified medical system which has a capacity to fulfil the requirement of the changeable society. It becomes therefore, inevitable to have a indepth knowledge of this historical evidence in form of Yogāratnākara to study socio-cultural and scientific history of our country.

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CHAPTER-II

HISTORY AND AYURVEDA

History is regarded as a branch of Humanities and a representative of vast culture of the ruling class, where as Science is put together with the efficiency of the artisans serving that class. But History is not merely an estimate of the works and achievements of a few distinguished personalities, but also the discovery of chain of evolution of inspiring ideas inherent in its background and clarification of the structure of the scientific description. Supplying facts and providing their dates does not make History. A Historian on the otherhand, builds a correct historical structure by projecting events with an analytical mind.

The history of Ayurveda is the History of Indian Medicine. Various systems of medicine finally dissolved in the Ocean of Ayurveda. Ayurveda (the scinece of longevity) is the priceless cultural heritage of India and the oldest medical system of the world.

In the wake of the establishment of Muslim rule, the Unani system of medicine prevailed in India. But its very shape changed when it came into contact with Ayurveda. The present Unani system, called "Tibb" (Treatment) is very much different from the original one.

The modern system was also greatly influenced by the Ayurveda.

CLASSIFICATION OF PERIOD

(1)	**Ancient period Hindu rule Indian Medical System Ayurveda**	From the fifteenth Century B.C. to 7th Century A.D. (Later Gupta period)
(2)	**Mediaeval period Muslim rule Unani Medical System**	From the begining of the 8th Century A.D. to 16th Century A.D.

Impact of Unani medical system on Ayurveda started from the begining of 8th Century and Unani medical system flourished in India due to establishment of permanent mohammaden rule in our country. Both systems (Ayurveda and Unani) medical system influenced each other and modified their principles and medical practices.

(3)	**Modern period From the establishment of East India Company in India Modern Medical System (Allopathy)**	From 16th Century A.D. to upto date.

In this period Indian and Unani medical systems were influenced by a new medical systems which was more scientific and advanced. This medical system also enjoyed the

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political patronage. Because East India Company emerged as a dominant political force and Indian rulers had ignored the truth their real enemy was only the East India Company. They fought each other and also took the help of this foreign trading company to destroy their enimies and weaken each other. Company became unchallengable by taking side of the fighting couples. Because it gained territory, money and political importance.

So the justification of modern period of Indian system of medicine from 1600 A.D. can be confirmed by this fact that a new ruling race came and brought a new medical system in this country from England. This medical system conflicted with the two medical systems which were successfully serving the society. After the establishment of British rule in India this system out powered both systems. Today in our country Modern Medical system is serving the nation more effectively than Indian and Unani Medical system.

ANCIENT PERIOD

Ayurveda is a term used by Hindus to denote a system of medicine prevalent from time immemorial.

'Ayuh' literally means life and veda denotes 'texts'. It is therefore a science of life by which life is sustained and prolonged; by the knowledge attained. It is needless to point out that to understand it one has to scan the original manuscripts or texts. It is from the detailed study of the texts the following fundamental concepts are brought forth. This system of medicine, is said to have been originated from 'Brahma' and details have been documented in fragmentary pieces in different books. Viz., Some of the records are in (1) Rigveda, (2) Samaveda, (3) Yagurveda, and (4) Atharva-veda.

Due to large continental land mass, civilization on Indian sub-continent rooted as it were in small hamlets, surrounded by rich forests. The knowledge attained and accumulated by these master-minded rishis were passed on through successive generations, to their so called disciples, usually orally; most of the texts were written in then spoken language in Sanskrit and then in Pali. The exact origin of the texts appears now to us, as from antiquity because of short human life span. Further considering the time-lapse of various yugas or eras the medical know-how has become obscure, nevertheless the origin of medical science is attributed to all sustainer 'the Supreme being'. This knowledge as it were passed on from enlightened souls to sages or rishis or the seekers of truth.

In reality there are now a few individuals who have ever understood the Ayurvedic System of Medicine, partly because there existed no systematic recordings of the diseases and their cures in some written texts and partly because all round development of human race, in era of plenty and lesser devotion of recording the experiences, trials effects of drug plants on human system in texts, some written, now lost in oblivion. After centuries of

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gap in factual knowledge and heresay recordings many newer idea interpolated by then ruling classes to exploit the masses and hence insted of dwelling deep into the subject, older records are scoffed off as myth [cf. Kutumbaiah (1962) Ancient Indian Medicine]- naturally a wrong conception when one's knowledge is far from complete.

Of the several later writers, Susruta was designated as 'Upanga' of the Atharva-veda. Some say that the status of the book was raised to that of Veda and appended to Atharva-Veda.

Ayurveda could only be better under-stood if one cares to look into the fundamental principles on which it is based. The different terms and concepts dealt in here with in this system of medicine should be properly understood with the context of the prevailing conditions of those times. Science and Technological development was of highest order, but means and method used or followed were different. To explain this view point in Ramayan which is an historical text one gets an insight of yogic developed, how Hanuman an apeman could expand his body ten times his original size, he could at will make it so light as to float over 40 leagues of Ocean. How Laxuman was cured with the effect of Brahma-astra (a high supersonic laser beam) by medicinal plants which glow or show fluorescence during night. How Ram used various high-powered energies in the form of arrows-Fire-bombs (Agniastra, Vayuastra) during fight with Ravana. All this cannot be myth. Does the development of present day atomic power a myth? Viewing this with open mind let us understand our older texts.

I quote a chronological development as per Charaka (C.S.I.I.). It records that Ayurveda emanated from 'Brahma'- the originator of this planet. The texts were passed on to Prajapathi- the first teacher of Guru of the Gods.[1] From him it passed on to 'Asvins' (Asvin-Kumar- the so called divine healers of Vedic Gods). Asvin Kumars gave it to Indra- the king of the Gods from the knowledge of cure reached the human beings.

Human-beings are said to be the end products of various cycle of rebirths and attainment of human body leads to final emanicipation or Nirvana or Supreme bliss, if individual being to do so.

Human beings- since they are outcome of individual "Karmas' have to undergo troubles in form of disease and death.

1. As per Hindu texts, there are 3 types of forms existing in this world-
 (1) Ethereal beings called Gods.
 (2) Subethereal beings or wandering super forces called Ghosts (Yakshas) or unliberated souls, and
 (3) Human beings: a highly developed individuals on planet earth.

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Man is also effected by planetary influences, and by wandering souls as per his or her 'Karma' which is said to be one phase in the cycle of multitudes of rebirths in various 'Yonis' which every individual has to undergo, till he or she attains final emanicipation or end goal of joining with 'Parma-atma' of which spark or kindle he belongs.

Another reason attributed for individual suffering is due to moral imperfection which are due to various actions performed by him in various previous births. Disease is said to be a 'Bhog'.

Further more of the recent text 400 B. C. Ramayana of Tulsidasa records various Yujas, our planet passes. The present day Yuja it is said to be predominant by 'Kali' where - in hunger for sex and food will be predominant.

The span of life of the universe is known by the name of Kalpa and consits of 4,32,00,00,000 human years, which has been divided into 1,000 epochs or Chaturyugas. Each chaturyuga is made up of four Yugas ages, viz. Satya-yuga, Treta, Dwapara and Kali-yuga, Duration of each estimated is as follows: Satya-yuga- 17,28,000 years, Treata- 12,96,000 years, Dwapara- 8.64,000 years. Kaliyuga- 4.23,900 years. Graphically the origin of Ayurveda is given below:

In Charaka Sutra Ch.I following is the record.

Brahma mool Sama-pradaya

Brahma

↓

Prajapati....Bhnskar (cf. Brahma Vaivart Purana)

↓

Ashvinau....with 16 disciples (Shisyas)

Ashvinau- with 16 disciples (Shisyas)

1. Dhanvantari
2. Divodash
3. Kashiraja
4. Nasatya
5. Dasra
6. Nakula
7. Sahadeva
8. Yamaraja
9. Chyavdna
10. Janak
11. Buddha
12. Jabala
13. Jabjali
14. Paila
15. Karatha
16. Agastya

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Ashvinau (S.Su.Ch.I)
↓
Indra
↓

↓	↓	↓	↓
Dhanwantri	Bharadvaj	Bhrigu	(cf. Ka-Samhita Kashyapa)
↓	↓	↓	↓
Divodas	Punarvasu Atreya	Angira	Vashisha
↓	↓	↓	↓
Aupadhenava	Agni Vishadi (cf. Bagbhatta)	Atri	Atri
↓	↓	↓	↓
Susruta	-	Vashista	Bhrigu etc.

Shiv-gana Sam-pradaya there is a record of the following originators:

1.	Shankara		Parvati		Ashvinau
	Dhanwantari		Agastya		Pulastya
	Taireyara		Yugimuni		Kalangnatha.
2.	Shankara		Parvati		Nandikeshwar
	Mulanatha		Sanak Sanatan		Sanandan
	Sanata Kumar		Patanjali		Vyaghra
	Prada		Yugimuni.[1]		

The study of plant life and medicine is closely related. Its genesis may be traced to various verses of the Rig-Veda which culminated in the monumental treatises of 'Charaka' and 'Susruta'. These ancient works record innumerable application of herbs as medicine, in as much as they deal exhaustively with their application in diseases and the preparation of drugs. A special drug plant, called "Some' is described in ancient Hindu Books.

All the texts of Ancient Indian medicine have been written in verses or 'Salokas'. The first medical utterance is to be found in a text of Rig-Veda in 'Aushadhi Sukta' of the 10th Mandala which gives a detailed description of the variety of uses to which plants were put. One hundred and seven applications are recorded. Here I quote only a few Slokas, "I think of the hundred and seven applications of browntincted plants, which are

1. Cf. Pathak: Sachitra Ayurveda 24, March 1972.

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ancient, being generated for the gods before three ages.''

"Mother- (of mankind)- a hundred are your applications a thousand fold is your growth to you who fulfil a hundred functions make this, my people full from disease.

The 'Asvavati', the 'Somavati', the 'Urjayanti', the 'Udojasa' (are the four principal plants)- all these I praise for the purpose of overcoming this disease.

The plants, falling from heaven, said 'the man whom living we pervade will not perish.'[1]

Plants which have Soma for your king, and who are scattered over the earth, the offsprings of Bhrishaspti, give vigour to this infirm body.[2]

In many hymns of Rvg-Veda, we get the names of certain plants, with Soma termed as the king of plants, and also Aswattha (ficus religiosa Linn; family udticaceae), and Palasa (Butea frondosa Roxb & Koen, family Papilionaceae), as powerful remedies against diseases.

The genesis of the whole body of medicine is given as Divine, and the nature of the cure is clearly characterised as radical, permanent and comprehensive. We find that these books give a brief epitome or the germ of the science of medicine, the art of healing, in a condensed form. Behind the wealth of poverty one gets some facts of Scientific importance. The whole thing has the air of a summary, distinctly pre-supposing more elaborate statements, a knowledge of details- There is no vagueness, but the freshness of the original, revealed to us in an unmistakable language. Where have the details gone? They are to all intents and purposes taken to be retained in the memory, since it was the custom of these times that teachers showed their pupils actual plants in the fields but diagnostic characters and medicinal values are learnt by rote and passed from generation to generation till they came to be synoptically recorded in some treatise so that the vedic texts quoted here may be the synopsis of a synopsis.

1. Rig-Veda translation- 1907, 1-4.
2. Rvg, Ved.VIII: 97[7].

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SOME CLASSICAL EXAMPLES
DISEASES

Their classification and remedies: Medicinal plants are grouped in Atharva Veda as follows:

1. Kayachikitsa (Physical maladies): Those that cure Physical maladies brought about by purely physical agencies.
2. Bhuta-vidya (Supernatural maladies): Those that cure supernatural maladies brought about by supernatural agencies.
3. Kaumaravritya (Procreation and protection): Those that help in the procreation and protection of children.
4. Salya Vidya (Curing wounds): Those that are used for curing minor and serious wounds.
5. Visha-vidya (Cure for venom of snakes, insects and poisons): Those that are used against the venom of snakes, insects and other poisons. 'The effacer of leprous spot, it has made the leprous spot disappear, has made this skin uniform.'[1]

The plant identified was 'Bapachi' (Psoralea Corylifolia Linn Leguminosae).

For becoming slim

The blood-drinking wizard and who so wants to take away fatness, the embryoeating "Kanva' do thou make disappear, O spotted leaf, and over power.[2]

The plant identified is 'Putra Kanda' (Uraria langopodioides DC.-Leguminosae).

For cure of mental diseases

Born in the North, from the snowy mountain, thou art conducted to people, in the eastern quarter, there they have shared out the highest name of 'Khustha'.[3]

Head diseases attack, evil of the eyes, of the body, all that many 'Kushtha' relieve, verily- a divine virility.[4]

The plant identified is Costus specious (Koen). Sm (Zingiberaceae).

Bhuta vidya

These are mentioned in the following hymns of the Atharava Veda.

Against Curses

Let the curse go to the cursers, our part is along with him that is friendly, of the eye conjurer, the unfriendly, we crush in the ribs.[5]

1. Atharava Veda, 1: 24^2.
2. Atharava Veda, II: 25^3.
3. Ibid., V: 4^3.
4. Ibid., V: 4^{10}.
5. Atharava Veda, II: 7^5.

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Plant used is 'Durba' (Cynodon doctylon pers. family Graminae).

'The truly-conquering, the curse-repelling, the overcoming, the reverted one are the herbs have I called together saying may save us from this.'[1]

Plant used is 'Apamarga' Achyranthes aspera Linn, family Amaranthaceae.

Against ghosts or evil spirits

'The Varana, this divine forest tree shall ward off "Yaksha' (Ghosts), that has entered this man that have the gods warded off.'[2]

Plant used is 'Varana' (Cretaeva nurvala Buch Ham} Capparidaceae).

Kaumaravritya

The medicinal plant of this group is mentioned in the following hymn:

'Who-ever makes this women, one having a dead child, or miscarriage, him, O, herb do thou make disappear, lustful, for her slippery.'[3]

The plant used as a cure is the amulet of white and yellow mustared (Sesamum indicum DC, family Pedaliaceae).

Salya Vidya

It is evident from the hymns of the Atharava Veda, dealing with medicines for wounds, etc., that surgical treatment too was developed in Ancient India. The following quotations will illustrate:

'What, if thou art torn?
What is thou art inflamed?
If crushed in thy self, may Datar
excellently put that together again, Joint with joint.'[4]

The plants used as cure are Ficus gibbosa Blume, and Butea monosperma Kuntze (Family leguminosae).

"If by a staff, if by an arrow, or if by flame, a sore is made, of O, thou art relief relieve thou, this man.''[5]

'Out of the excellent' Plaksha (Ficus arnottiana Miq., Ficus Lacor Buch- Ham family Urticaceae), thou arisest, out of the 'Aswattha' (Ficus religiosa Linn, family utricaceae), the 'Khadira' (Acacia Catechu Willd family Mimosaceae), the 'Dhawa'- Anogeissus latifolia wall family (Combretaceae), the excellent 'Nyagrodha' Ficus bengalensis Linn

1. Ibid., IV: 7^2
2. Ibid., VI: 85^1.
3. Atharava Veda, VIII: 6^9.
4. Ibid., IV: 12^2.
5. Atharava Veda, V: 5^4.

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family Urticaceae) the parna (Butea frondosa Roxb family Papilionaceae), do thou come to us, O Arundhati (Salacia sp. family Hippocraetacea).[1]

'The berry, remedy for what is bruised, remedy for what is pierced, that did the gods prepare, that is sufficient for life.'[2]

The plant recorded as 'Trikana' (Piper longum Linn., family Piperaceae).

Vish-Vidaya

It is the proud distinction of the Indian system of Medicine, that it has provided for the treatment against poison of snakes, insects or otherwise administered.

The interesting fact is that the cure is not only comprehensive and radical, but also vindictive, the agent of the mischief, the snake, being compelled by virtue of the remedy to take the poison of its own bite[3] the evil doer being hoisted with its petard. This process might be regarded as an ancient anticipation of the modern process of auto vaccination both being based on precisely the same principle of 'Vishasya visha maushadham'- the poison is the antidote against poison. This peculiar type of cure against snake-bite has been successfully practised by skilful exorcists in many obscure corners of India. The germ of snake worship as represented by the prevalent 'Manasa Puja' may be traced in some of the verses.

'With sight I smite thy sight, with poison I smite thy poison, die, O, snake, do not live, thy poison go back against thee.'[4]

'From the cross-lined snake, from the black snake, from the adder, what is gathered that poison of the heron jointed, one hath the plant made to disappear.'[5]

The plant identified as Madhuka (Bassia latifolia Roxb, family sapotaceae).

Rasayana

The Indian Science of Medicine is unique in its own way, as it deals with remedies both preventive and curative. It takes into account man, not only in a state of disease but also in a state of health. It aims both at security and the prolongation of life and in some of the hymns of the Atharva Veda, we find mention of plants which either by themselves or in association with incantation lead to longevity. Most important of these are: 'Aparajita' (Clitoria ternatea Linn. Papilionaceae), 'Parna' (Butea frondos Roxb- Papillionaceae), 'Aswatha' (Ficus religeosa Linn- Urticaceae, 'Talisa'(Flaacurtia

1. Ibid., V: 5^5.
2. Ibid., VI: 109^1.
3. There is a village} 25 Km from Kholapur city which is said to be a Nag-devi village. The Goodess of snake is found to possess such miraculous cures. The snake which has bitten the individual is forced by mantra to reabsorb the poison from the bite. This phenomenon has been seen by an eye witness on Nag Panchami day.
4. Atharava Veda: 13^4.
5. Ibid., VII: 56^1.

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catapaacta Roxb-flacourtiaceae) and 'Simsapa' (Dalbergia sissoo Roxb-Papilionaceae).

Prosperity is sought, by the defeat of foes, which curious, as it might seem, could be brought about by the use of plants possessing supernatural properties.

The plant Aparajita (Clitoria ternatea Linn) is as its etymology the custom in Southern and Eastern India of using it as a girdle of omen around one's upper arm on the 'Bijoya day' (2nd day of Dassarah). It is a revival of the ancient practice. Quotations below carry the same meaning.

'Indra put the- Aparajita (Clitoria ternatea) on his arm, in order to lay low the Asuras, smite the dispute of my counter-disputant, make them saples O, herb.'[1]

'Parna (Butea frondosa) Soma's formidable power hath come, given by Indra governed by varuna, may I, shining greatly, wear it in order to length of life for a hundred autumns.'[2]

'As thou, O, Aswattha (Ficus religiosa) did break out the Khadira (Acacia Catechu) within the great sea so do thou break out all whom I hate, and who hate me.'[3]

Vajikarana

The vital importance of the problem of virility was recognized by the Ancients in India and discovered remedies for increasing man's virility. The following hymns deal with these:

'I dig herb, of plants the strongest, with which one drives off her rival, with which one wins completely her husband.'[4]

The plant is identified as vanaparni (Clypea hernaudifolia-Menispermaceae).

'Of the horse, of the mule, of the he - goat and the ram, also of the bull, what powers they have- them do thou put in him, 'O', self controller.'[5]

The plant is 'Kapitthaka' (Feronia elephantum Corr-Rutaceae).

Soma

Rvg Veda contains nearly 114 hymns on Soma, specially the 8th and 9th Mandala. If these verses slokas are properly re-arranged an exact inference and description of the some- plant could be easily inferred. The plant in question is a Mushroom of orange- red colour not unlike Amanitka muscaria. Since speciation of the genus and species is very likly in high altitudes of Himalayas and cold temperate hinterlands of Northern Siberia

1. Atharva Veda} II: 27^3.
2. Ibid., III: 6^4.
3. Ibid., VI: 5^3.
4. Atharava Veda} III: 18^1.
5. Ibid., IV: 4^8.

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much less can be spoken off, as till search is made of species tallying the description recorded in Rvg Veda in due course.

A few verses are quoted below:

"We have drunk the Soma,
We have become immortals
We have entered into light
We have known the Gods
What can an enemy now
do to us, or what can the
malice of any mortal, affect, O,
thou immortal God.''[1]

'Make Vayu glad, for furtherance
and bounty
Chear Varuna and Mitra, as they
cleanse these,
Gladden the Gods, Gladden the
hosts of Maruts,
Make Heaven and Earth rejoice,
O, God, O, Soma.'[2]

Concepts

The Hindu school of Medicine had a unique origin. It was a well organised system where in the ailments of human body were well under stood in mental, physiological and physical planes. The theory is that the five elements, viz, 'Prithvi, apas, vayu, jyoti and akasa constituted the human body; Life in its various manifestations originated as andaya, jarayuja, avedaya. The vayu (ether) in the human organism is of five types according to physiological locations and functions. Three definite systems are recognised namely the nervous, the circulatory and the gaseous channel systems, besides the different organs. Along with the nervous and circulatory channels a parallel channel of 'Vayu' are said to exist with there opening the alimentary canal. Furthermore there are interconnections and cross channels ramifying between the motor and sensory systems so much so their functions are said to be linked with the seat of consciousness, with a control on the involuntary muscles.'

Charaka describes disease as an inequilibrium of 'dhatus' (imbalance of forces of vayu).[3] 'Dhatus' are made up of 'Panchamahabhutas'.[4] When any external or internal forces come to playon human body 'dhatus' get disturbed or unbalanced causing suffering of pain. When these 'dhatus' are in 'Ucitapramana' (in proper flow and quantity) then body functions properly. 'Dhatus' wax and eanes on particular hours of day and night (biological clock)?- Disease or pain cause man to ingest drugs. Some of the interesting drug plants used in Indian system of Medicine have already been refferred to at.

For instance let us 'Soma' juice for reference. It is a sap of orange coloured mushroom which has been processed through filters of sheep wool and colloidal solution

1. Rvg Veda- VIII: 48^3.
2. Rvg Veda- IX: 97^{49}.
3. Sat. IX1: ^{4}.
4. cf. Gupta 1967.

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with milk is generally administered. Probably it brings about some change in fluid electrolytes and acid-base balance in the human system which we now know is quite essential for saving or prolonging life.

Man consume fluids and foods which markedly vary both in quality and quantity, electrolyte levels of different individual therefore vary at different periods.

The organs which are constantly regulating the electrolyte levels as we know are the intestines and kidneys. The process by which they perform this useful function is termed as "internal circulation of salts'. Principal extra-cellular ions enter the lumen of the G.I. tract and renal tubules and they in their turn regulate electrolyte levels.[1]

As we read from Rvg vedas that Soma juice is highly direutic, there-by it is suggestive that it probably bring about electrolyte imbalance; the kidneys in their turn trying to wash out the toxins (?). More-so it is observed from records, that it effects the centralNervous system (both autonomous & involuntary), spinal cord, controls common reflexes, medulla ablongata, the balancing postures, etc., cerebellum, gravity impulses, cerebrum, with its hypothalmus controls of thermostatic variations the body heat produces through a constant gentle vibrations of the muscles from 7-13 times per second. Hypothalmus senses the temperature of the blood passing through it and controls it. It also detects water concentration in the blood and works through pittutary gland to adjust the work of the kidneys.

Hypothalamus measures the sugar concentration in the blood, and sets up hunger sensations. Thus the body connected with the hypothalamus upper parts of cerebrum controls conscious, motion and sensations. The brain contain cells rich in ribonucleic acid (RNA). These cells have a capacity of varying slightly in structure producing trillions of delicately different varieties of RNA.

RNA controls construction of protein molecules within the cell and each different RNA molecule can bring about the manufacture of a slight different protein molecule.

A little change in RNA molecule therefore changes the protein molecule structure-This effects the memory probably cell sap of Soma plant brings much greater change within the brain cell nuclei. The mushrooms (Soma) contain a series of toxic amino acids and alkaloids which undergo some electrolytic change through wool. Probably some enzymatic groups and amino-acids undergo change which appear not because to bring some change in the brain cells complex and pave a way towards rejuvenation of the human system.

Further to illustrate that Ayurvedists had a profound knowledge of 'Vayu' channels classic of Chinese Internal Classic of Peiking (5th Century B.C.) is quoted. The human body has 365 vital points (spots) (centres).[2] Which on being blocked or punched by a fine

1. cf. Quart Med. Rev. 20 (3 & 4), 1970.
2. cf. Hsuch Tao.

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needle releases 'bad secretion' or gas, Vayu and relieves the tissues concerned of their obstructions. Each of these cardinal points are duly termed and assigned functions with the internal organs and also with the circulatory system. This type of therapy was practised by Hindus and Chinese who understood the concepts of the diseases and their 'Vital links', along with the circulatory system. The Chinese system of Medicine, believes in the theory of double circulation by which the 'Spirits' or 'Gases' (Vayu) are vehicles round the Yang principle (X). These are distributed throughout the body. According to it the circulation of this begins in the lungs at 3'O Clock in the morning at the hour of Tigerand completes its rounds within 24 hours. The circulation is carried through twelve principal channels (chin), six of them flow head downwards, while the remaining six from leg upwards. There are in addition accessory canals, eight of which run transversely and nine obliquely.

There are in addition three main 'burning spaces' (Agni-Kundas) which serve as an exhaust channels from the twelve canals into the internal bladder, and which also serves as a storage space for Yin (-) and Yang (X) principles.

According to Chinese Medical school these are two most important opposing forces. Every thing in the universe including health is dependent upon the balances to these forces (dhatus). They are either designated these as + or -, male or female, ebb or flow, life or death wet or dry, sun or moon, heat or cold etc. By acupunctures one can get relief of gases (Vayu) accumulated or causing obstructions, leading to the restoration of the Yin & Yang principles, which however is not unlike our Ayurvedic principles, but explained in different terminology.

In Hindu religious ceremonies, generally the right and left lobes of the ears (Pinna) are perforated. These were based on sound principles. It was a preventive and permanent cure of bronchial diseases especially the asthma.

In villages we often still observe severe stomach pains, headaches etc. are cured by application of hot metal coins at certain region of stomach and brain respectively.

MODES AND METHODS USED FOR CURE OF DISEASES

Rishis who practised profession of Hindu system of medicine in Ancient India had a thorough knowledge of human system, ailments, psychology, astronomy and drug plants.

The diseased individual patient was studied from various disciplines. His or her's astral combination of planetary position at his or her birth time was casted and looked upon. What the ailments or diseases he or she would be suffering due to conjunctions of different planetary position within his or her horoscope at that particular time the patient arrived and is complaining of was carefully studied. The patient was then thoroughly examined from external symptoms and internal disorders through examination of his or

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her eye-sight changes of pupils parts etc. and also the rhymthic beats of his pulse. They therefore could pin point and diagonised the disease in question and the organ or organs or portions of the body effected. Further more the medicines were giving in simple ionized condition, decoction made of fresh herbs and flowers, at particular naghastras, or under certain astral combinations. Only a few doses were prepared by the physician and given to patient and cure was effected. Before administration of medicines the physicians took, into account the type of food intake by the patient and also his or her mental state of affairs and the progress of disease. In a way the individual was looked upon as a product of his karma, diseases, troubles as individual bhoga, and the cure as his or her receding of troubles.

From the above para-graphs it will be clear that Ayurveda- the science of prolonger of life was much more unique than any of the medical school at present existing and is a fountain of knowledge to be grasped by any one who wishes to do so- a beacon to the different schools of medicines of the present era.

MEDIAEVAL PERIOD

The condition of India during the medieval period (800 A.D. to 1500 A.D.) was very Chaotic and even pathetic. The great Hindu empires had disintegrated into small kingdoms, their kings were weaklings who spent all their energy infighting among themselves rather than fighting unitedly with the muslims. The aggresive muslim invaders succeeded in establishing their sultanates and began consolidating power. They being invaders cared for nothing Indian, except the wealth which they got in plenty. They looted temples, burnt down institutions of learning along with their precious libraries, executed the scholars and forcebly converted the common people to Islam. The encouragement to ancient Hindu learning which a few Hindu kings continued to give was no match to the large destruction. Scholars became few and many of them migrated to villages for fear of persecution. They could carry with them very little of their precious literature and preserve them. A few scholars here and there taught their sons or disciples the knowledge they had and such instances helped to keep the knowledge in families as hereditary tradition. Sons and disciples of many scholars were not fit to receive such knowledge. Most of the manuscripts of ancient books which were either of birch bark or palm leaves became 'dead wood' to them but 'delicious food' to ants and vermins.

The condition of the society was thoroughly unconducive for any advancement in literary or scientific fields. All that the scholars of the day could do was to preserve what little literature remained with them, compile every thing which came to their knowledge in whatever manner and pass them on to posterity. Hence we find no authoritative or original literature but only small compilations most of which are insipid and peurile.

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The society consisting of people of different regions, religious, castes and creeds, was heterodox both in culture and way of life. Hindu religion had become very much eroded of its theological, spiritual and ethical values. Confusion and misunderstanding of religious concepts and practices loomed large in the minds of the Hindues and the common man was at the mercy of any influence-benign or malignant. Devoid of definite direction people indulged in persuit of happiness by whatever means, fair or foul. All they desired was easy and quick result. Hectic search for new methods of obtaining pleasure and power made for the upsurge of 'Tantrism' and its different cults among Hindus, Buddhists, Jains and many others.

Some of the important principles of Tantrism are- (a) there are two powerful principles in Nature- the male and the female, all the things in the universe can either be male or female, (b) bringing about the union of male and female principles, vis a vis, substances, new substances can be also gain extra-ordinary powers, such as capacity of creation and destruction, capacity to travel in the sky and reach other worlds, transform his mortal body into an immortal one and attain liberation from cycle of birth and deaths.

Based on these assumptions, there grew a new type of worship of Gods. Hindus identified Lord Shiva as the chief "male" principle and his consort Parvati as the "female" principle. Shiva was worshipped in his fierceful forms (Bhairava, Kala, Kalamukha, Lakuleesha, Natha, etc.) and Parvati as Shakti (Chandi, Chamundi, Durga, Sati, etc.). Later on Ganapati and many other minor deities also were included into the Tantric pantheon. The method of worship adopted by the Tantriks was totally different from the traditional one. Indulgence in the Pancha "Ma" karas-mamsa (meat), madya (alcoholic beverages), maithuna (sexual intercourse), mudra (yogic postures) and mantra (meditation with chanting of specific syllables) was ordained to be followed. Surrendering to a teacher and earning his grace was essencial for success. Blood was to be offered to gods. These and many such unholy, immoral and abhoric practices made these worships frightful and the society could not tolerate it for long. Tantriks withdrew themselves to forests and other places away from society and pursued their practices secretly.

Tantrism did not confine itself to the field of religion only, but even entered into the field of some sciences like Loha Vidya (metallurgy), Rasayana Vidya (alchemy), Yoga etc. Among them, Rasayana Tantra was the foremost and drew a large number of learned men into its fold. Mercury (Rasa) was named as the semen of Shiva and identified as the male principle. Sulphur was called as the seed of Parvati and identified as the female principle. By worshipping these two substances, combining them and subjecting them into eighteen different processes along with admixture of herbs, minerals, salts, poisons, etc. a Rasayana- Elixir, could be prepared which would not only transform base metals

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into gold but also the mortal human body into an immortal one. These techniques known as Rasa Vidya held many scholars and rich men by its glamour and lure of gold for nearly six to seven centuries. In spite of perseverant and hard endeavour for a long time by a large number of alchemists supported by kings and nobles, this did not yield, the much aspired elixir, With dismal failure these alchemical practices began to dwindle slowly but remained alive till the 18th Century A.D.

All the alchemical knowledge did not altogether become a waste. Many of the chemical compounds produced during these processes were found to possess medicinal properties and could be used with great advantage in the treatment of diseases. Alchemists soon learnt Ayurveda and began to use these chemical compounds as medicines. Mercurial and metallic recipes were incorporated into Ayurvedic materia medica. Rasayana vidya became a part of Ayurveda from about 12th Century A.D. under the name "Rasa Shastra'. Its vast literature still remains the features of Tantrism. Ayurvedic books written after 12th Century A.D. have in them a large number of mercurial recipes along with herbal recipes.

Another notable feature in the field of medicine is the inclusion of aphrodisiaces or sex tonics into therapeutics. Muslim rulers indulged themselves in sex and wished to retain their sexual prowess despite their age. To this end they made it mandatory on the part of physicians of their courts to invent new aphrodisiac drugs. Thus we find medieval medical treatises containing many new drugs used for this purpose, through the science of aphrodisiacs was a part of Ayurveda many centuries earlier.

From about the 14th century A.D. and onwards an uneasy calm to prevail in the country. Muslim rulers especially Mugals having stabilised their power fairly well, found time to personal pleasures and aggrandizement. They build mosques and forts of massive proportions, laid highways, maintained pleasure gardens and enacted many laws for the welfare of the people. They invited scholars of literature and other branches of knowledge from Arabia, Persia, Iran and other muslim countries and maintained in their courts. A few Indian scholars were also recognized and given this honour. A large number of books on religion, philosophy, medicine and some other secular sciences were written by them. Translations of ancient Sanskrit texts into Persian or Arabic was undertaken in a big way, making for exchange of ideas. Modern Scholars entitled for authoritative opinion consider that the quantum and richness of Indian wisdom borrowed by muslim scholars was greater than what they gave to their Indian counterpart. Little through it might be, Indian literature incorporated new things into its domain. This applies to the field of Ayurveda also, and all the books of this period reflect this trend in having some ideas and drugs borrowed by Unani system of medicine.

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The Transitional Period (647 A.D.-1000 A.D.)

The classical works of Charaka and Susruta were slowly passing into antiquity and later more specialised works of Vagbhatas, Madhava and Chakrapani, Drdhavala, Dalhanacarya, Chakradatta and Shivadasa among others, appeared on the horizon. Alchemy was introduced in the field of medicine and therapeuties between 700 to 800 A.D.

RASACHIKITSA: SIDDHA SYSTEM

In the beginning of the Middle Age, the Rasachikitsa which was compiled in 5 volumes of Siddha System by Nityanatha, described in some detail the use of metallic compounds in medical treatment. This new introduction in the field of therapeutics competed with the traditional Ayurvedic system. Ayurvedic training needed a long period of study of the sanskrit treatises and the different disciplines of Ayurveda. Hence, this alternative system, which needed a much shorter training soon became popular. In the meantime, traces of Unani System imported by the Arab traders began to filter into the field of medicine in India around 850 A.D. One of the greatest ancient system of medicine, Ayurveda of India origin, that had spread all around the Indian subcontinent, became static from the lack of further research by scholars.

TANTRICISM AND MEDICINE

Between 5th to 6th Century A.D., some nonconformist people of the North and North-eastern regions of India started a movement against, not only the rigid orthodoxy of Hinduism but also the disciplinary codes of Buddhism. Possibly, most of the dissidents were non-Aryans but some were exhibition of acts related to sex or erotic activities. The idea might have been related to the cult of worship of creation, which needed the conjunction of a male with a female deity, or Mother Goddess. They thus worshipped Shakti. Their shakta-shakti cult probably influenced the Vajrayana sect of the Buddhist population of Eastern India. By eighth century A.D., this cult was well established. According to some, this cult was a simplification of Vedic rituals.[1] The people of this cult behaved in a much more sober way during the ordinary activities of their life. Many of their rituals might have originated in Tibet. The tantrics used magical symbols or drawings, and chanted prayers. They used yantras (healing or lucky charms) with inscribed symbols or figures of goddesses. These mystical objects were supposed to give them protection against evil and to prevent and cure their diseases or to bring them good luck.

1. Romila Thapar.

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FOREIGN COUNTRIES AND AYURVEDA

From the Malabar Coast, around 8th Century A.D., Ayurvedic treatises were taken to the Arab World. Susruta-Samhita was translated as Qilal-Samural-hindi of Susrud (786 A.D.) by an Indian physician employed by Harun-al-Rashid, the Abbasid ruler (764-809 A.D.).

In 8th Century A.D., Ayurvedic knowledge travelled to Tibet where many of the original works were preserved. Indian drugs also became known in Japan, Korea, Indo-China and China.

On the west, the Arabs invaded Sind in 712 A.D., and from 933 A.D., the Turks ruled in the Kabul Valley and Gandhara.

Firdausi-Hikamat (Paradise of Wisdom, 850 A.D.) composed by Ali-ibn-Rabban al Tabari, gave a comparative survey of the different parts of the world. Therein, in 36 chapters of fourth and in seventh parts, he recorded the Indian system of medicine, which was than mainly a legacy of the decadent phase of the Ayurvedic system of medicine as full of magico-religious rites which over-shadowed the actual treatment. He mentioned the works of Charaka, Susruta, Nidana and Astangahrdya. His pupil Rhazes followed up the study of these systems. In the meantime, Avicenna's works (980-1036 A.D.) on Unani system, trickled into India. He quoted many Indian medical works. This philospher was the Chief physician to a number of Caliphs (Michael Beazley).

Al-Beruni (973-1045 A.D.) composed the treatise- "Thesaurus'' for the king of Khiva (Turkestan). In this medical treatise, in ten chapters, he included the medical views of Ayurveda, like the theory of humours, and the works of Charaka and Susruta. In his book on India "Tahqiq-i-Hind'', he observed that the Indian were confused in their ideas and knowledge about medicine. They were shy and withheld informations from foreigners. This prompted Al-Beruni to paint Indian medicine in low profile. He did not meet with the high standard of medical knowledge that existed in India, a few centuries ago.

Thereafter, the Muslims outside India used a lot of medicines imported from India, one Rashid-ud-Din Fadiullah (1247-95 A.D.) nick-named "Rashid the Physician, who was court physician of the mongol ruler Abaqa, had some exchange of fifty correspondences. In one of the letters, addressed to his son, Jalad-ud-Din, Governor of Asia Minor, a request was made to send 50 to 100 maunds of six items used as drugs, anise seed (pimpinella anisum), agaric (Agaricus species), dodder (Cuscuta reflexa: Sanskrit-Amarabala), and worm-wood (Artemisia absinthium: Sanskrit-Indhana) for supply to the hospital at Tabriz (Iran). In another letter, a request was made to Maulana Qutb-ud-Din of Shiraz (Iran) to collect some useful drugs not found in Persia. Yet another letter referred to such a supply to Hamadin hospital in Folia Indica (1291 A.D.). In still another letter, Malik

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Alaud-Din from India, wrote to Rashid that for his grand service, gifts were sent which included drugs, aromatic oils and spices from India.

Muslim Period (1000 A.D.-1700 A.D.)

The Muslim rulers entered India in 712 A.D. between 8th, 10th Century A.D., the Arab traders became well established on the west coast of South India displacing gradually the Indians from trading in the west. Mahmud of Ghazni (1001-1026 A.D.) and Muhammad Ghori (1175-1206 A.D.) then raided India. The Muslim invasion in the thirteenth century prevented the Indians from containing their trade links with central Asia. The Arabs, Afghans, Turks and Persians slowly infiltrated to India. This made the Hindu majority of the Indian community feel insecure. Some of their religious shrines were desecrated and razed down. The Brahmanical sect came under heavy strain and their social domination was threatened. The Muslim rulers brought in their own system of medicine and their practitioners. The pursuit of study and development of Ayurveda was hampered. The Ayurvedic practice became debased an acquired and unnecessary magico religious cover. The decadent phase of Ayurveda slowly started during the Muslim period and gradually fell into disrepute. The elite section of Ayurvedic practioners were shy to assert their skill, and their numbers were few. Few good works were done after 1000 A.D. Chakrapani Datta's work was one of them. Arkaprakasha by Ravana was compiled around 12th century, and Sarangadhara's work was significant (13th Century A.D.). The use of opium, mercury and other metallic compounds were found in therapeutics. Chikitsa-sara-sangraha gave a comprehensive view of that period; Bhaba-Prakash was another significant addition to Ayurvedic study. Yoga Cintamani vaidhyakasara Samgraha written by Jain Harsakirti Suri was compiled during the period 1668 or 1666 A.D., according to J. Jolly. Yoga Cintamani refers to many medicinal preparations of Bhava Prakash. It also mentions Camphor and China root. So it may be classified between 1575 to 1625 A.D. (seventeenth century) according to this evidence.

Drugs

Copacīnī (Cobacīnī)
Opium (aphīma) ahiphena
quick silver (Parada)
Disease
Phiranga.

"Atankatimirabhaskara" was written by Balrama of Benares in 18th Century. Use of Tea can be traced from this treatise. TEA was not mentioned before it in Ayurvedic Texts.

Yogāratnākara's work does not mention the name of the author. According to some

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scholars it was compiled by Nayan shekher or Narayan Shekher, a Jain Brahmin. One book in Hindi having the same name was also compiled by some Nayan shekher in 1680 A.D. Yogāratnākara can be placed in the last phase of 17th century because it refers Lolimbaraja (begining of the 17th century) and Yogatarangini (Middle of the 17th Century). One manuscript is available at Ananda Ashram, Poona. It was written in 1746 A.D. So Yogāratnākara can be placed fifty years earlier than this date. Yogāratnākara also refers to Kamlakar Krita "Nirnaya Sindhu''. It was written in 1610-1640 A.D.

(1) Use of China root in curing Phiranga disease.
(2) Use of Tobacco (Nicotiana tobacum Linn). It was brought by the Portuguese in India in 16th Century A.D.
(3) Use of Bheemseni Kapoor (a kind of Camphor) in the diseases of eyes.
(4) Snayuk (a kind of worms found in the body causing disease), Sheetala (small pox) and Som Rog (quoted from Bhava Prakash) Sparshvat and Seetvat (quoted from Rasratna samuchaya).

According to J. Jolly "Yogāratnākara'' was compiled in 1676 A.D.

According to J. Jolly Yogatarangini of Trimalla was compiled in 1751 A.D. P.V. Sharma proves that it was compiled in 1650 A.D. Shankhiya was used for the remedy of Phiranga roga for the first time by Trimalla. He also mentions Aluki (Arvi) & Garger (Gager).

"Hikamat Prakash'' and "Hikamat Pradeep'' by Nrasinghadevatmaja Balkrishna's son, Mahadeo, describe Unani System of medicine in Sanskrit. These two texts were used in "Vaidya Muktavali''. J. Jolly confirms that it was compiled in 1773 A.D. P.V. Sharma proves that it was written in C. 1830.

"Vaidya Vallabha'' by Hasti was compiled in A.C. 1670, mentions wax, Ral, Soap, Butter. Periodization- "Muradishahvati'' a tablet mentioned by the author in the last part of the text, shows that the author was born in the period of Muradshah or later. Murad was a younger brother of Aurangajeb and was killed in 1611 A.D. Another date is 1673 A.D.

"Vaidhya Vinoda'' was written by Shanker Bhatta Gaur in the last phase of 17th Century. A manuscript written in C. 1762 (1705 A.D.) is available Vaidhya Vinoda mentions- Small Pox (Sheetla), Snayuk (a worm causing disease).

"Vaidhya Rahasya'' was compiled by son of Vansidhar Upadhyaya Vidhyapatikrita in C. 1754. Vaidhya Rahasya mentions- opium, Bhanga, Arakara, Manjufal, Firanga Roga referred from Bhava Prakash.

Smaller work like "Vaidyamrita'' by Bhatta Manek (A.C. 1627), "Vaidya Jeevana'' by Lolimbaraja (A.C. 1633), "Yoga Samgraha'' by Jagan nath 1616 A.D., "Sukhbodh'' 1643 A.D. by Vaidya raja. "Chikitsa ratnavali'' by Kavi Chandra 1661 A.D., "Vaidya

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Vilas'' by Raghunath Pandita (1679 A.D.), "Vaidya rahasya'' by Vidhyapati 1698 A.D., Ram Sen- Royal Physician of Mirzafar written comentary on "Rasendra Sar Samgraha'' and "Rasendra Cintamani''. "Bhaisajaya Ratnavali'' by Govindadas was written in 18th Century A.D. Siva Tattva Ratnakara - At the beginning of the eighteenth Century (1709), an encyclopaedic work entitled "Siva tattva ratnakara'' was composed by Keladi Basava Raja. It consists of nine parts (Kallolas), each Kallola being divided into 108 tarangas or sections. It is written in Sanskrit verse.

MODERN PERIOD

FROM THE ESTABLISHMENT OF EAST INDIA COMPANY IN INDIA

During span of app. 200 years (17th to 19th Century A.D.) Britishers firmly established themselves in India. Many a drugs and herbs which came with them entered in our Nighantues (Treatise on medicines prevelant in India during those days), which became very common e.g. Tabacco (Nicotiana tobacum Linn) and Papaya are described in Yogaratnakara and "Shaligram Nighantu'' both. Bhava Mishra was the first physician to make mention of certain drugs prevalent in other countries than India e.g. China root (Ref.... "Bhava Prakash'' by Bhava Mishra).

CURATIVE AGENTS (HERBACEOUS PLANTS)

Influx from Europe to India

(1) KARVEER (Nerium Odorum Soland)

Madanpal and Dhanvantari Nighantu mention white and red form of Karveer. Yellow Karveer (Thevetta Nerifolia Juss) is originated from America[1] and Western Island. Probably, it entered India during 16th century. "Raj Nighantu'' mentioned yellow Karveer.

(2) EUCALYPTUS sp.

Its origin is in Australia. Britishers planted it at Neelgiri in 1863 A.D. and called some plants by name of Bottle Brush.

(3) RAUWALFIA SERPENTINA (Sarpgandha)

It is an Indian product. Today it is a world wide medicine. It was named, by the french Botanist Plumiyer after the name of Dr. Rauwalf in 1703 A.D.

(4) CINCHONA SUCCIRUBRA PAVAN (Cinchona)

It is originated from South America. Britishers brought it in India. It was cultivated in South India (Nilgiri) and after that in Bengal (Darjeeling). It proves very effective in chronic fever. Probably, it was called "Shakhimul'' in Ayurveda.

1. Ref. is from Watt, Part-I, Page 543.

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'Modern Materia Medica' includes many curative agents of Indian products, such as-

(1) Aconitum hetrophylum (Ativisha)
(2) Allium Cepa (Palandu)
(3) Acacia Catechu (Kadara)
(4) Alhagi maurorum (Yavasa)
(5) Alstonia scholaris (Sapta parna)
(6) Amomum elettarum (Ela)
(7) Andropogen schoenanthus (Katurina)
(8) Artemisia sternutatoria (Agnidamani)
(9) Berberis lycium (Daruharidra)
(10) Butea frondosa (Palasha)
(11) Cassia lanceolata (Sonamukhi)
(12) Cucumis colocynthis (Indra Varuni)
(13) Datura alba, Datura nigeretic (Dhattura)
(14) Justicia adhatoda (Atarusha)
(15) Luffa amara (Katukoshtaki)
(16) Linum usitatissimum (Atasi)
(17) Mallotus philippiensis (Kapillaka)
(18) Myrica sapida (Katfala)
(19) Ophelia chiretta and Ophelia angustifolia (Kirata)
(20) Pimpinella Anisum (Shantapushpa)
(21) Pongamia glabra (Karanja)
(22) Ptychotis ojowan (Ajamoda)
(23) Ricinus Communis (Eranda)
(24) Salvinia Calcullatta (Undurkarnika)
(25) Santalum album and Santalum flavum (Chandana)
(26) Shorea robusta (Ajakarna)
(27) Strychnos potatorum Strychnos nux vomica etc. (Katakafala)

The Table shown below illustrates the place of Origin, Time, Properties and Utility of Different Drugs, when they first Appeared in different Indian Medical Treatise

TABLE

Diseases, Herbs & Drugs} Cited for the first time in the Ayurvedic chronicles

Sl. No.	Name of Chronicles	Author	Time	Diseases, Herbs and Drugs
1.	Yoga Cintamani Vaidhyakasara Samgraha	Jain Harsakirtisuri	1668 or 1666 A.D. according to J. Jolly. Yoga Cintamani refers to many preparations of Bhava Prakash. It also mentions Camphor and China root. So it may be classified between 1575 to 1625 A.D. (Seventeenth Century) according to this evidence.	Diseases, Herbs and Drugs. Copacini (Cobacini) Opium (aphima) ahiphena quick silver (parada) Disease Phiranga
2.	Atankatimira-bhaskara	Balrama of Benaras	18th century	Tea

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Sl. No.	Name of Chronicles	Author	Time	Diseases, Herbs
3.	Yogaratnakara	Nayan shekher or Narayan shekher	Yogaratnakara can be placed in the last phase of the 17th century because it refers Lolimbaraja (begining of the 17th century). One manuscript is available at Ananda Ashram Poona. It was compiled in 1746 A.D. So Yogaratnakara can be placed fifty years earlier than this date. Yogaratnakara also refers to Kamlakarkrita "Niranaya Sindhu". It was written in 1610-1640 A.D. It also refers Yogatarangini (Middle of the 17th century). "Yogaratnakara" was compiled in 1676 A.D., according to J. Jolly.	1. Use of China root incuring Phiranga disease. 2. Use of tabacco (Nicotiana tobacum Linn). It was brought by the Portuguese in India in 16th century. 3. Use of Bheemseni Kapoor (a kind of camphor) in the diseases of eyes. Snayak (a kind of worms found in the body causing disease), sheetala (small pox) and Som Rog (Bhava Prakash) Sparshvat and seetvat (Rasratna-samuchaya).

Sl. No.	Name of Chronicles	Author	Time	Diseases, Herbs
4.	Yogtarangini	Trimalla	1751 A.D. According to J. Jolly 1650 A.D. According to P.V. Sharma	Shankhiya was used for the remedy of Pheranga roga for the first time by Trimalla. It also mentions A-luki (Arvi) & Garger (Gager).

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Sl. No.	Name of Chronicles	Author	Time	Diseases, Herbs
5.	Vaidya Vallabha	Hasti	A.C. 1670 "Muradishahvati" a tablet mentioned by the author in the last part of the text, was born in the period of Muradshah or later. Murad was a younger brother of Aurangzeb and was killed in 1611 A.D. Another Date 1673 A.D.	Wax, Ral, Soap, Butter
6.	Vaidhya Vinod	Shanker Bhatta Gaur	Last phase of 17th century manuscript-C. 1762, 1705 A.D.	Small pox (Sheetla) Snayuk (a worm causing disease).
7.	Vaidhya Rahasya	Son of Vansidhar Upadhyaya Vidyapati- krita	C-1754	Opium, Bhang, Arakara, Manjufal, Firanga Roga (Referred from Bhava Prakash)

How the Greek and Western Medical System were adopting themselves according to Ayurvedic System, is evident from above mentioned description.

The immigrants of Europe and Muslim countries to India spread various diseases and our physicians had to invent the relative new cures. It paves the way for History of Medicine.

We can understand it by foregoing description ""How standardised and systematic knowledge of Indian Medical System was bestowed upon entire Europe", can be justified by going through captioned fact. Consequently, different forms of roots, drugs and botanical material crossed the Indian territory and approached Asia & Europe and spread in Unani & Modern Medical System as illustrated under head foreign countries and Ayurveda & influx from Europe to India and on wards.

Geographical distribution of medical plants, in accordance with the habit and habitat of different races, brought about a change in the History of medicine, in India.

The Aryans, Unani's, Kushans, Yawan & Muslim and lastly Europeans migrated in India and consequently Indian Social and Political scene changed which also altered Indian Medical System in its form and feature.

Such changes in Medical Science form a wider scope for study of Medical System discussed in Yogaratnakara.

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CHAPTER-III

DETERMINATION OF PERIOD

There is a long cherished controversy about the date of composition as well as the authorship of Yogāratnākara. Nayan Shekhar (Narayan Shekhar) a Jain Brahmin, is supposed to be one of the authoritative writing hands of this medicinal treatise in Sanskrit language. A book, titled the same has been compiled in Hindi language also in 1690 A.D. by Nayan Shekhar.

It is being proved here that Nayan shekhar of Sanskrit language and Nayan Shekhar of Hindi treatise are the same authors. The available evidence merely proves that the span of the book seems to extend between 17th century and first half of the 18th century. It contains references of

(1) LOLIMBARAJA, beginning of 17th Century A.D.
(2) YOGATARANGINI, middle of the 17th Century A.D.

Now when we go through the manuscript which is preserved at Poone, Anand Ashram, we come to know that it is a work of 1746 A.D.

It therefore, becomes ambiguous, which one date of the book can be relied on.

More-over Yogāratnākara also refers to Kamlakar Krita, "NIRNAYA SINDHU" which was written in 1610-1640 A.D. So this book appears to have been written 50 years earlier than second half of the 18thcentury. J. Jolly, a Greman scholar wrote his book on History of Indian Medicine in which he assigned the date of Yogāratnākara 1676 A.D.

All the available Manuscripts of Yogāratnākara are collected from South India. It confirms the fact that author of this book belongs to southern part of our country. It is not such chronicle as was generally called 'Samgraha treatise' in mediaeval period but it is an encyclopedia of Ayurveda. It contains all the changes and alterations due to political, cultural and social changes in our country from the Vedas down to the middle of the eighteenth century A.D. The author of Yogāratnākara used 42 old chronicles of Indian Medicine to sum up whole knowledge of Indian Medicine at one place. He has taken every important treatise of each period to show the periodwise development of Indian Medicine. This development of Indian Medicine was the result of geo-graphical distribution of the different races of Man, their diseases and cure. Every book quoted in Yogāratnākara was an epitome of ideological conflict between old and new principles of Indian Medicine.

The critical study of Yogāratnākara should be performed by fixing the date of

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referred treatises. This determination of period will help not only to make out the most appropriate date and authorship of the book but also the development of Indian Medicine could be obtained by this scientific and historical analysis of Yogāratnākara.

Periodwise Chronology of the Books referred in Yogāratnākara.

1. Bhattaraka Hariscandra[1] (Time 600 A.D.)

Hariscandra-an old commentator of Caraka. Hariscandra also called Hariscandra or Bhattārahariscanda wrote a comm. called Carakanyāsa. A MS containing comm. on the first three adhyāyas of Sūtra, is at the G.O.M. Library, Madras. Pandit Mastaram Shastri of Ravalpindi has partly published it. Hariscanda flourished in the 6th century A.D. According to Y.T. Acharya (Caraka Saṁ., intro., N.S. Press, Bombay, 1940) he flourished in the 5th cen. Bānabhatta in his Harsacarita (1.17) and Jejjata in his comm. have referred to Harischandra. He was the court-physician of king Sāhasānka. Maheśvara, the author of Viśvaprakāśa (1111 A.D.) himself proud of his knowledge of vaidyaka, was born of a family of physicians claiming descent from Hariscandra. Hariscandra also wrote a revised version of **Khāraṇāda Samhita** and also composed a medical Samhitā of his own. D.C. Bhattacharya, IHQ, June 1947, Kalpadrukosa, intro., p. xxviii.

2. Bhava Prakash[2] (1550 A.D.)

The most prominent production of this century is the universally esteemed Bhāvaprakāśa of Bhavamiśra who was evidently a famous physician of Banaras.[3] The edition of Jīvānanda Vidyāsāgara[4] is used here which, after a cursory collation with the good old Tübingen MS of 1558-9[5] can be considered as authentic in general in spite of many printing mistakes. Bhāvaprakāśa cannot be much older than this MS, since it mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535.

Bhavaprakash, one of the authentic works of Ayurvedic literature, occupying a place in "lighter-triad" is divided mainly in three parts (Khanda), namely; first part (Pratham Khanda), middle part (Madhya Khanda) and terminal part (Uttar Khanda). First part is again divided into two sub-parts (Bhagas), first and the second. First sub-part (Bhaga) is composed of six specified sub-divisions (Prakhandas). These sub-divisions deals with the origin of medicine, cosmology (Sristi Uttapatti), anatomy. embryology, pediatrics

1. The figure indicates page number of Nirnaya Sagar edition of Yogāratnākara, 263.
2. Yogāratnākara, 39, 94.
3. Ayurvedavijnana, 1, 12.
4. Calcutta, 1875, pp. 36-37, 132, 162, 178, 228-29, 292.
5. Garbe, Verz. no. 153.

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(Kaumar bhritya), dietetics, pharmacology, etc. The middle part has been further sub-divided into four sub-divisions and deals with the special pathology and the therapy. The terminal part of the book of only eleven pages deals with aphrodisiacs (Vajikarana) and elixirs.

So far as pulse examination is concerned, it has been described in the sixth specified sub-division of the first part under the heading 'Rogipariksha', the examination of the patient. Along with the pulse, examination of eyes, tongue and urine has also been mentioned.

3. BOPADEVA SHATA[1] (Last phase of 13th Century A.D.)

Bopadeva, the commentator of Sāraṅgadhara Saṁhitā, has also written many independent works on medicine, of which Sataślokī on the preparation and use of powders, pills and similar things is several times printed with commentary by the author himself and is most famous (e.g. Madras 1860, Bombay 1889). Bopadeva, also known as a grammarian was the son of Kesava, an equally literarily active physician in Berar and a protege of the famous minister. Hemādri in Devagiri[2] (between 1260 and 1309) who him self has also written commentaries on medical works.Hemādri's Āyurvedarasāyana is written at the end of the 13th century.

4. BHEDA[3] (7th Century A.D.)

Bheḍa or Bhelasaṁhitā[4] which is not yet printed, is very closely related to the Carakasaṁhitā; perhaps it is as if another replica of this work. Caraka himself is only an elaborator of an old work composed by Agnivesa who was a fellow-student with Bheda (Car. 1.1). Bheda is mentioned in the Bower M S. 1.8.

Bhela - one of the six disciples of Atreya, has contributed to Ayurveda. Bhela Sanhita compiled by him was written earlier than Charaka-Saṁhita. This is the Bhela or Bheda who lived in Gandharadesa perhaps before the period of Brahmanas and Arayanakas. When Nagnajit was the king of Gandharadesa. He was considered an expert on toxicology or visa - vidya. This subject was periodically discussed at the conference of Rsis of that time. Kasyapa Samhita and Bower's Manuscript in Navanitaka referred to Bhela - Samhita.

1. Yogāratnākara, 263.
2. Bhandarkar, History of the Deccan, 116; Bhr. 36; 224.
3. Yogāratnākaṛa, 101.
4. Burnell, 63 ff; Cordier, 1.C, 80 ff.

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5. CAKRADATTA[1] (11th Century A.D.)

Cakrapānidatta was born in a reputed family (Lodhravalī) of vaidyas of Bengal. His father, Narayanadatta, was kitchen superintendent and minister of Gauḍadhinatha.[2] His brother, Bhanudatta was attached to the king as court physician. He was a disciple of Naradatta, a great scholar of Āyurveda, who also wrote a com. on the Caraka - Samhitā. Cakra's com. followed that of his teacher.

Cakrapāṇidatta wrote com. on Saṃhitās of Caraka as well as Suśruta. The former known as Āyurveda dīpikā now available in complete but the later known as Bhānumatī is published only in the Sūtrasthāna.

Besides these commentaries, the following works go to the credit of Cakrapāṇidatta.

1. Cakradatta (Cikitsa-sangraha) - This follows Vrnda's Sidhayoga and is commented upon by Niścalakara and Sivadāsa Sen.
2. Dravyagunasangraha - This is commented upon by Sivadasa Sen
3. Śabda - Candrikā.
4. Vyakaranatattva candrikā.
5. Vyagradaridra śubhankara.
6. Sarvasārasaṅgraha.
7. Muktāvalī.

Cakrapāṇidatta's com. was the only available work at a time when no other commentatries were available. Śivadāsa Sen, besides commenting on his works, also followed him in writing a com. on the Caraka-samhitā but perhaps it did not gain popularity and was gradually lost. Cakra's has remained throughout the most popular com. on the Caraka Samhita.

Cakrapāṇidatta's was a great scholar not only of Ayurveda but also of various branches of Indian learning and such his com. is quite illuminating on many difficult points. His views are mostly balanced both in extent and content.

6. CANDRASENA[3]

Historical evidence is not available.

7. CARAKA[4] (Agnivesh period 1000 B.C., 2nd to 3rd Cent. A.D., 4th Century

1. Yogāratnākara, 326.
2. Cakradatta, Concluding Verse. Sivadāsa has identified this kind as Nayapāla of the Pāla dynasty whose date is 1008 - 1054 A.D.
3. Yogāratnākara, 327.
4. Ibid., 135.

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A.D.)

In Chinese sources[1] Caraka appears as the court-physician of the famous king Kaniska (circa 100 A.D.) whose wife he attended as an obstetrician a difficult delivery. The Arabic sources also know Caraka as a medical author whose work was translated first from Indian into Persian and then (c. 800) from Persian into Arabic.[2] What Alberuni quotes from Caraka according to this translation, e.g. has relation to Agniveśa and the origin of Āyurveda[3], agrees with our Caraka. According to the Indian tradition which Alberuni also knows, Caraka is the oldest author.[4] Vāgbhaṭa, therefore, forms the compound Carakasusrutau (not vice versa). In Bhāvaprakāśa Caraka is a mythical figure, older than Dhanvantari - the physician of Gods, and also than Susruta. The Prasthanabheda also mentions Caraka before Susruta. Harita places Caraka, Susruta and Vagbhata who are also denoted as Vṛddhatrayī, successively in the later three eras. Outside the medical literature Caraka is three times cited by the grammarian Bhartrhari who, according to I -tsing, flourished before 650 A.D.[5] The name Caraka reminds us of the old vedic school of Caraka (cf. also the identification of Caraka with Kaniska's court-physician).

The commentary of Āyurvedadī - pika or Carakatāparyaṭikā[6] composed by Cakradatta in the 11th Century directly bears testimony to the present form of Carakasamhitā., just as is the case with Suśruta. The older commentary of Haricandra or Hariścandra which is quoted by Cakradatta[7] and other old authors is apparently lost. In spite of the old commentary the text has been handed down in a worse condition than in the case of Suśruta, as is evident from great difference between the MSS and the available numerous editions. The last two sthānas and the concluding part of the fifth (41 Adhyāyas in all) do not come from Caraka himself, but are supplemented by Ḍṛḍhabala born in Punjab

1. S. Levi, Notes sur les Indo-Scythes, JA, 1896, pp. 447, 480 ff, Lietard, Le Medecin Caraka, Bull. Aca, Med. 1897; Jolly, Caraka, WZKM, 7, 164-66; Takakusu, I-tsing (Oxford, 1896), LIX.
2. cf. Flugel, ZDMG, 11, 149, 325 ff; AF Muller, l.c. 34, 475, 554 ff; Sachau, Alberuni's India, Pref. xxxi, xxxv.
3. Sachau, l.c. 159, 162 ff, 382 ff.
4. Cf. Dutt, Mat. Med., VI ff.
5. Kielhorn, IA, 12, 227
6. According to the edition of Sriharinath Visarada (Calcutta, 1892 ff., pp. 2, 32, 533) Covering the Sutrasthana and Vimana. 1.3, 8 and also according to both the Tubinggen MSS (Garbe, Verz. 145 ff.).
7. The citations refer to the edition of K. Debendranath Sen and K. Upendranath Sen (Calcutta, 1897, pp. 42, 1056) which presents at least a readable text. The work of Jiva. Vidya is much improved in the second edition (Calcutta, 1896, p. 931). The good and fully commented Editio Princeps of K. Gangadhara (Calcutta, 1868 ff, p. 1200) was printed upto Car. 1.18 and was completed by Dharanidhara Ray (Berhampore, 1878 ff, p. 1538, 4). For Kunte's edition upto 1.30 See 8; for editions and translations in modern Indian languages see OB.

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(Pāncanada) "from many books".[1]

As a whole, however, the Caraka Saṁhitā by its form and contents makes even more antique impression than the Susruta Samhita. It exceeds the Susruta Samhita in extensiveness in spite of the complete absence of surgery, which fact is explained by its naive width and looseness. Caraka has in common with Suśruta his terminology and general views, the interchange of prose and poetry, the absence of opium, pulse-feeling and the quick silver preparations. He has the archaic expression Rājamātra in common with the very old Macartney MS.[2]

Caraka himself gives a survey of the contents of his work in 1.30. The work consists of eight sthanas[3]

1. Sutrasthana deals with pharmacology, food, dietetics, certain diseases, curing method, physicians and quacks, also physiology, philosophy and other things of the most varied character.
2. Nidānasthāna deals with eight main diseases.
3. Vimānasthāna deals with taste, nourishment, general pathology and medical studies.
4. Sārīrasthāna contains anatomy and embryology.
5. Indriyasthāna on diagnosis and prognosis.
6. Cikitsāsthāna on special therapy.
7. Kalpasthāna.
8. Siddhisthāna on general therapy.[4]

Charaka was a class title from the vedic period. Sylvian Levi refers to one Charaka as a court-physician of king Kanishka while another scholar identifies him with Patanjali of early Buddhist era. The time of Charaka and Charaka Samhita have been disputed as ranging between 1000 B.C. to 1000 A.D. The Chronology Committee of the National Institute of Science in India, on available evidences, tentatively fixed the date between 1st to 4th Century A.D., for one of the Charakas. The Bower's manuscript mentioned Susruta but not Charaka. Charaka Samhita is considered to be a classic of ancient Hindu Medicine. The original is a record of the work of Atreya's pupil, Agnivesa by his Vyashyakara-Charaka (CS. Su. 2). But its extent copy was compiled by Dradhavala in 9th Century A.D. The Charaka Samhita in its present form is a combination of works of

1. Car. 6.30.275; 8.12.78-9. Cf. Dutt, Mat. Med, VII; Cordier, Origenes, Evolution et.
2. Hoernle, Central Asian MSS JASB, 1897, p. 247.
3. Not of 11, cf. Roth, ZDMG, 26, 443.
4. The very extensive translation by Avinashchandra Kaviratna comprises uptill now 20 vols. (Calcutta 1891-99). Cf. Roth, ZDMG, 48, 140-42. Roth him self translated Caraka 3.8 and 1.29 in ZDMG, 26, 441 ff. A trans. commenced by Mahendra Lal Sarkar stuker, l.c. 342-45; Weber, l Lit 284 ff; Eggeling, IO, 923 ff, Cordier, l.c. 79 ff.

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three authors, Agnivesa, Charaka and Drdhavala. In 8th century this work was translated in Persia and Arabia.

8. CIKITSAKALIKA[1] (10th Century A.D.)

One of the authors cited by Vīrsiṁha is Tīsaṭācārya, the composer of Cikitsākalika[2], a complete text book of medicine in which among other things, Nāḍīparikṣā is included. Since Tīsatācārya mentions Bhoja as one of his predecessors, he belongs to our period, if the well known king Bhoja of Dhara (11th Century) is meant. His work is commented upon by his son Candrata whose some other medical works are still available.

9. CHIKITSA SARA[3] (10th Century A.D.)

Cakradatta, more fully Cakrapānidatta, in short also Cakrapāṇi or Cakra, was undoubtedly a Bengali. This prolific author, as he has described himself; was the younger son of one Nārāyana who served king Nayapala of Bengal as Rasavatyadhikārin and minister, and therefore may well be placed in 1060.[4] His most famous and often printed[5] work is a comprehensive therapy, the Cikistsā-sārasaṁgraha which, however, is mostly copied from Vrnda's Siddhayoga whom Cakradatta expressly mentions as his chief source.[6] Cakradatta shows himself to be conversant with the calcination of certain metals[7], but he does not appear to have known opium and Nādīparīkṣā and mentions quicksilver only rarely.[8]

10. DHANWANTARIYA MATA[9] (Ancient Period)

Many persons by the name Dhanvantari are mentioned in Vedic texts. Kasiraja Divodasa is considered to be a decendent of Dhanvantari. It is thought that Susruta received patronage from his preceptor, Divodasa. From him Susruta with his six disciples received permission to practise medicine honestly and to receive just enough remuneration so that they could live happily. This was an ethical concept similar to that of Hippocratic oath for medical practitioners. The compilation of Chikitsa-Matta-Vigana was ascribed to Dhanvantari; Chikitsa- Darsana to Divodasa; and Chikitsa - Kaumudi to Kasiraja.

1. Yogāratnākara, 161.
2. W, 292 ff; Oxf. 357 ff; L, 3051; CC.
3. Yogāratnākara, 200.
4. IO, 938; ZDMG, 53, 378; Haraprasad Sastri, School History of India (Calcutta, 1896), 33.
5. So says Rosts 10, Cat (1897) 5; the OB (188 ff.), upto 7 editions. Cited according to the edition of Jiva. Vidya (Calcutta, 1888, p. 471).
6. ZDMG, 53, 377.
7. cf. Dutt, Mat. Med., XII.
8. 1.C. XI.
9. Yogāratnākara, 143.

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Dhanvantari advised an injection of pus from the udder of an infected cow for its hardsmen to protect him from skin lesion long before Jenner (1749-1823 A.D.) advocated a similar procedure for vaccination against small pox. The legendary name of Dhanvantari is so well known that a very successful medical practitioner of modern India is often called a Dhanvantari by his patients. In a case requiring surgical operations, the physician says to his patient, "Atra Dhanvantarinam adhikaras Kriyavidhau", meaning, "It is for the surgeon to take in hand this case."

11. GADANIGRAHA[1] (1175-1215 A.D.)

Vaidya Sodhala-a Gurjara Ray Kabal Brahman of vatsa gotra and son of Vaidyanandana. He wrote Gadanigraha (edited by Y.T. Acharya, Bombay, 2 parts, 1911, 1915) and Sodhalanighaṇṭu of D.K. Shastri, Āyurved no itihās, pp. 183-85.

Sodhala who came after Narahari wrote a treatise on Materia Medica bearing his name. He was a Gujarati Brahman by caste, his father being a physician named Nandana. His work is chiefly based on the "Dhanvantari Nighantu", to which he has added about eighty drugs as the result of actual investigation carried on in the forests such as Mamanjaka (Hipian orientali), Jhullapushpa (Byophytum sensitivum), Keetamari (Aristolochia bracteata); Utkantaka (Echinops echinatus); Bhringaraja (Eclipta alba), etc.

Ahiphena, Akarakara, Vijaya (Bhanga), Kafaba (Piper Cubeba Linn) Salama (Salab)-from the Egypt are seen in various preparations. These drugs were introduced by Muslims near about 12th Century A.D. The first work incorporating these drugs is Sadhala's Gadnigraha followed by Sarangdhara and others.

Sodhala also wrote Guṇa saṁgraha.

12. HARITA[2] (10th Cent. A.D. to 12 A.D.)

Harita is one of the six disciples of Atreya. As he was a Colleague of Agnivésa his date also must be the same (1000 B.C.).The present Hārīta Samhitā does not seem to be the original one.

Harita is mentioned in the Bower MS. The hypothesis that the oldest medical work is preserved in the Samhitā ascribed to Ātreya or Hārīta appears to be resting on firm ground.[3]

On the other hand, the name alone is not convincing enough and several modern

1. Yogāratnākara, 125.
2. Yogāratnākara, 252.
3. Gold stücker in Mrs. Manning's Ancient and Mediaeval India (London, 1869), I, 339-42 where a short extract from Harita is given. Singh jee has expressed analogous views (p. 29).

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falsifications[1] in the domain of legal literature are concealed especially under the respected names of Āteya and Harīta. Indeed Hārīta says at the end of his work that in four eras (Yugas) Atri, Caraka, Suśruta and Vāgbhata were the standard authors and consequently betrays hereby his acquaintance with and the anteriority of Vāgbhata.

The genuiness of this concluding part can however, be challenged, since the text of Harita is in general very badly preserved, the MSS as well as the printed text differ to a great extent and a commentary and old dated MSS appear to be wanting.[2] The complete work requires a closer examination; it nevertheless contains in its six sthānas which are of unequal extent a complete system of medicine with many peculiar statements on diseases and therapeutic substances which are often used in later texts, though with precaution.

Harita, in his work called the Harita Samhita, which some believe to be older than Sushruta, refers to the circulation of blood in describing a disease called Panduroga (Anaemia). He says that this disease is sometimes caused by swallowing clay, which some persons are in the habit of doing. "The clay thus eaten blocks the lumen of the several veins and stops the circulation of blood."

Hārītasamhitā is in the form of a dialogue between the sage Ātreya and his son and pupil Hārīta. The printed text consists of 6 sthanas. The origanal Harita-samhita was known to Cakrapāni, Vijayaraksita, Śrīkaṇṭhadatta, Śivadāsa and Tisata. Passages from the same are quoted in their works as well as in Jvarasamuccaya and Toḍarānanda. These quotations are not found in the printed text which shows that it is different from its genuine form Cf. Dietz, Annals of Medicine, p. 159, BBRAS,Cata. No. 164; S.N. Dasgupta, HIP., 432; Gananath Sen, PS., intro., pp. 20-21; CC, I, 765 B; Pandit Hemaraj, Kasyapa Samhita, intro., p. 25; G.N. Mukhopadhyaya, S 1H, I, p. 5.

13. HEMADRI[3] (13th Century A.D.)

Hemādri was son of Kamadeva. He was prime minister of Devagiri Kingdom during the reign of Raja Mahadeva (1260-1271 A.D.) and Raja Ram Chandra Yadava (1271-1309 A.D.). It clearifies that Hemadri can be placed between later part of thirteenth century A.D. to begining of fourteenth century A.D. His very famous work is a commentary on Astang Hridaya named "Ayurveda Rasayana". Besides this he has also

1. Recht and Sitte, 8 f.
2. Cf. IO, 929 and both the editions, essentially differing from each other, by Binod Lal Sen (Calcutta, 1887, pp. 32, 420) and Jairam Raghunath (Bombay, 1892, with Gujarati translation, pp. 39, 812) still more different from these is the Attreya Samhita described in L. 2633. Cf. also Cordier, Origines, 83.
3. Yogāratnākara, 79.

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written commentry on Vopadeva krita "Muktafala" and "Harilīla" named "Ayurveda Tīkā". Hisoriginal work is "Caturvarga Cintamani". Along with this he has also compiled many treatise on Dharmashastras.

14. KASYAPA[1] (1200 A.D.)

After Bhela-Samhita, the Kashyapa-Samhita dealt with paediatrics. This was related to the work of Vrdhya Kashyapa, containing references to Atreya school and based on Agnivesa-tantra. Another Kashapya was supposed to be connected with the school of Rasasiddha.

Kāśyapasaṁhitā. A work on midwifery and gynaecology and children's diseases, edited by Y.T. Acharya and Pandit Hemaraj Śarma, Nirnaya Sagar Press, Bombay, 1938, with an extensive intro. by Pandit Hemaraj. A MS of this work was discovered in the Nepal Durbar Library, Katmandu. It is a dialogue between Kāśyapa and Bhārgava. According to the editors, the work was taught by Ṛsi Mārīca Kāśyapa, abridged by his disciple Vṛddha Jīvaka, and revised by one of his descendents called Vātsya. This Kasyapa seems to be same as mentioned in the Bower MS. According to Pandit Hemraj, Jivaka, the compiler of this work is different from Jivaka Komārabhacca the physician of Gautama Buddha. The main portion of Kāśyapa Samhitā is divided in to eight parts and contains 120 Chapters. It has also a supplementary part comprising 80 Chapters. There is much similarity of construction between Caraka and Kāśyapa Samhita. For detailed information regarding the date and composition cf. Hemraj Pandit's Intro., also S.N. Dasgupta, HIP, II, 432.

These quotations relate to Agadatantra, Sarira and Bhūtavidyā respectively which indicate that the work of Kāśyapa was of the nature of a Saṃhitā. However it seems to be different from the present Kāśyapa Samhitā because those quotations are not found in the same.[2]

15. LAKSHAMOTSAVA[3] (1450 A.D.)

Lakshamotsava was compiled in 1450 A.D. The writer of this chronicle is Lakshaman who was elder son of Amar Singh, a Kayastha of Mathura. Lakshaman is father of famous Ayurvedic physician Ravana. The writer has taken help of old treatises of Indian Medicine like Susruta, Bheda, Caraka and Nityanath in compiling his work Lakshamotsava. It was written during the reign of Mahmud Khan, who was ruler of Bengal. Lakshmotsava contains 64 Chapters.

1. Ibid., 269.
2. Kasyapa, (S. Su. 12.4; Sh. 2.40; U. 27.5).
3. Yogāratnākara, 349.

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According to manuscript (44873) of Saraswati Bhawan, Varanasi the name of the compiler is Lakshaman Sen. There is certain possibility that Lakshamotsava was written in the reign of famous king Lakshaman Sen of Sen dynesty of Bengal.

16. LOLIMBARAJA[1] (1625 A.D.)

Lolimbaraja flourished before 1600 A.D. He was a resident of Junnar in Poona Dist. (Bombay state) and had married the daughter of a Muhammadan Subhedar of that place. After his wife's death he became an ascetic and devotee of the goodess Durgā at Saptaśṛṅga in Nasik Dist. A title Kavipātaśāha was given to him by the people. His father's name was Divākarabhaṭṭa. Lolimbarāja wrote the following works:

(i) Vaidyajīvana, (ii) Vaidyāvataṁsa, (iii) Camatkāracintāmaṇi, (iv) Ratnakalā - Carita (v) Lolimbaraja ākhyāna. The first three deal with medicine and are written in Sanskrit. The last two are Marathi poems. Editions of Vaidya Jīvana: (i) with Sanskrit Comm. by Sukhānanda and also with Hindi trans. Venkateshwar Press, Bombay, 1910, 1920, (ii) Bombay, 1874, (iii) with Hindi paraphrase, Benaras, 1880, (iv) with Hindi trans. Cawnpore, 1911.

Commentaries on Vaidyajīvana; (1) Rudrabhaṭṭa Vaidya, son of Konerbhaṭṭa, (2) Vijñānandakarī by Prayāgadatta or Prayāgabhaṭṭa, (3) Dīpikā by Goswāmi Harinātha, (4) by Bhavānīsahāy, (5) by Jñānadeva or Dāmodara, (6) Jagaccandrika by Bhagīratha. Cf. P.K. Gode, IC, VII, No. 3-4.

17. MANTHĀN BHAIRAVA[2] (Mediaeval Period)

Manthān Bhairava deals Alchemy. It was written by Manthan Bhairava.[3] It's main field was to prevent old age, help rejuvenation and to prolong life and some remidies for the diseases. Another work named "Anandkand" written by Manthan Bhairava was published by Tanjjor Publications Madras in 1952.

18. MĀDHAVA[4] (7thCentury A.D.)

The Rugviniścaya or Mādhavanidāna of Mādhava or Mādhavakar[5], son of Indukara

1. Ibid., 88, 97, 98, 180-181.
2. Yogāratnākara, 142.
3. P. Ray: History of Chemistry in Ancient and Medieval India, p. 128.
4. Yogāratnākara, 427.
5. Jiva. Vidyas. edition (Calcutta, 1876 with Madhukosa, p. 443) is used. Out of the recent numerous editions mention may be made of U.C. Dutt's Nidana (2nd edition, Calcutta, 1880) which is important on acçount of its English translation is added. Others contain Hindi, Marathi or Sinhalese translations.

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is the chief work on pathology (Nidāna) and is therefore, simply called Nidāna.[1] The order in which this work treats the important diseases in 79 Nidānas along with their causes, symptoms and complications, has been the standard not only for Vṛnda and Vaṅgasena but also for all time to come and is also preserved in such works like e.g. Bhāvaprakāśa which besides quote particulary Caraka and Suśruta. Mādhavanidāna is often literally identical with Caraka and Suśruta and in this case the borrowing has to be taken for granted; but his system, enumeration and description of diseases mark and advance on Caraka and Susruta. Thus he devotes a special chapter for small pox (Masūrikā) whereas Suśruta mentions it only in minor diseases. The anteriority of Suśruta to Mādhavanidāna is proved by the Indian tradition (even though it is doubted by Haas), since e.g. Caraka and Suśruta are cited by Vāgbhaṭa, while Mādhavanidāna is not mentioned by him. As the predecessor of Vṛnda, Mādhava may be placed in the 9th Century at the latest, or in the 8th if Mādhava may be identified with Badan, Yedan (i.e. Nidan?) - a pathological work translated very early in Arabic. The numerous commentaries prove the fame of Mādhavanidāna, and of these, eight are mentioned in Aufrecht's Catallogus Catalogorum. The most famous in the often printed Madhukosa composed by Vijayrakṣita and Śrīkaṇṭhadatta in the 14th or 15th Century.[2]

19. RAJA NIGHANTU[3] (17th Century A.D.)

There flourished a learned physician named Narahari, son of Chandeshvara, an inhabitant of Sinhpur in Kasmir. He wrote an excellent work called "Abhidhana Chudamani" or "Raja Nighantu" (Royal Dictionary of Medicine). The work was composed under the patronage of the King of Kashmir at the time, and therefore no pains seem to have been spared to make it as useful and interesting as possible. According to some writers, Narahari lived inthe seventeenth century after Christ, though the exact time of his birth is not known.

His work is a glossary of medicinal substances with specifications of their virtues. It also describes the properties of different kinds of soil; the nature of soils suitable for the cultivation of various medicinal plants; varieties of trees, cereals, oils, vegetables, roots, leaves, flowers and fruits; properties of fresh and salt waters; and gives, besides, a mine of useful information. The work is very elaborate, and is much valued by Indian practitioners. The order observed by this writer in arranging the drugs differs from that

1. Cf. Dietz, Anal. Med.,p. 118; Wilson JRAS, 6, 118; Haas, ZDMG, 30, 662, 652 ff; A.F. Muller, I.C. 34, 475; Dutt, Mat. Med X; Cordier, Quelques donnees, 5f.
2. The Joint authorship of Srikanthadatta is confirmed by a comparison of sources of Madhukosa (put together in 10, 934) with authors used in Srikanthadatta's commentary on Vṛnda. An old MS of Madhukosa is written in 1529 A.D. (Oxf. 357). Cf. also the Addenda.
3. Yogāratnākara, 30, 47.

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of his predecessors. He classifies the herbs into creepers, plants, trees and grasses, and describes how each part of them is to be used medicinally. This writer makes mention of about a hundred new medicines not to be met with in the works of his predecessors.

The most important of them are:

KANDURA (Gyrardinia heterophylla)
JINJHIRA (Triumfetta angulata)
RUDANTI (Cressa cretica), and
RUDRAKSHA (Elaxocarpus ganitrus).

20. RAJ MĀRTANDA[1] (11th Century A.D.)

However there is a concise medical treatise, Yogasārsangraha, ascribed to King Bhoja, dealing with common ailments and their cures by vegetable and mineral drugs. Probably this King Bhoja can be related with Parmār dynesty of Dhārā. So Raj Mārtanda was definitly compiled during 11th Century A.D. The treatise mentioned disease syndromes in 34 Chapters and their cure, ending at last in veterinary medicine. Though it is very small treatise but many good medicinal formulae are collected in it. It was first published by Yadavaji Trikramji Acharya in 1924. Again it was published by Chowkhambha Varanasi with Hindi Commentry in 1966.

Raj Martand starts with Ophalmology and Ear, Nose, Throat diseases, Disease of Breasts and Faults of milk, Tubercular and white Leprosy, discharge of foetid secretions from the vagina, accompanied by pains and langour of body, Diarrhoea, Urinary Troubles & Diseases of the Urethra, Syphilis, Fever, Epilepsy, Deseases of Women, Deseases of Children, ending at last in veterinary medicine.

21. RASAMAÑJARĪ[2] (Mediaeval Period)

Rasamañjarī by Śālināth. Editions (1) Venkateswar press, Bombay. (2) T.G. Kale with Marathi trans, Poona, 1915.

22. RASARĀJALAKSHMI[3] (14th Century A.D.)

It is compiled by Vishnudeo. He has quoted Rasarnava, Kākacandishwar, Damodar etc.

23. RASĀRNAVA[4] (1200 A.D.)

1. Yogāratnākara, 282.
2. Yogāratnākara, 212.
3. Yogāratnākara, 126.
4. Ibid., 139.

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Rasacintāmaṇi, Rasadarpaṇa, Rasaratnapradīpa, Rasārṇava are quoted in Āyurvedasaukhya. All these works must therefore, have existed already in the 16th Century. The above mentioned Rasārṇava as well as Rasarahasya and Rasesvarasiddhānta are mentioned, whereby these three works are to be placed about 1300 at the latest.

Rasārṇava is also cited in Rasaratnākara of Nityanātha which deals in five Khaṇḍas first with the manufacture of metallic preparations and then with the treatment of diseases. It is besides cited in Rasendracintamani of Rāmacandra which is arranged similar to Rasaratnākara (these two works are printed in Calcutta 1878, pp. 24, 782).

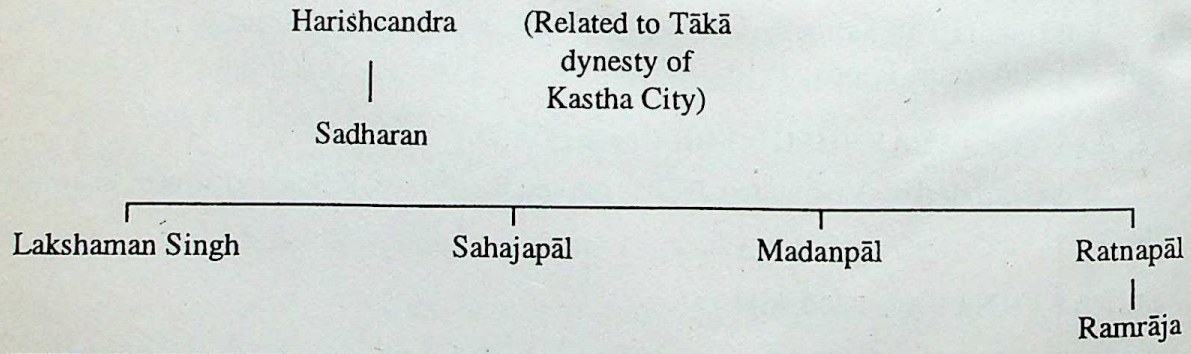
24. RASARATNAPRADĪPA[1] (1500 A.D.)

In this period probably falls the composition of numerous works, partly printed, on Rasa, Rasendra, metallic and particularly mercury preparations for internal and external use. The quicksilver cures all diseases, says Narahari[2], and it is also recommended especially for fever, diarrhoea, jaundice (Kāmalā), diseases of the lungs etc., and later also for syphilis.[3] The calcination of quicksilver and the pharmaceutical preparations thus obtained probably originated with the Arabs.

Rasāpradīpa, Rasāmṛta, Resendracintāmani are already cited in Bhāvaprakāsa. Rasaratnapradīpa is quoted in Āyurvedasaukhya. All these works must, therefore, have existed already in the 16th Century.

The oldest and definitely datable work of this kind appears till now to be the commentary of Merutunga, a Jain, written in 1386 on Kaṅkālaya Rasādhyāya[4] which must naturally be older than the commentary.

The treatise is completed in five sections. The name of writer is Ramrāja son of Ratnapāl. The writer has mentioned his Chronology as given below-



1. Yogāratnākara, 166.
2. Rājanighaṇtu, 13, 111 in Garbe, Die indische Mineralien, 15, 61.
3. Dutt, Mat. Med., 27-38.
4. Oxf. 247; Cowell and Gough, 137-43.

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Rasaratnapradīpa is edited by Pt. Thakurdutta Sharma (Multani) with commentary. It is published from Lahore in 1925. Madanpala has given his time 14th Century in his Nighantu. So the period of Rasaratnapradīpa is may be 15th Century A.D.

25. RASA SAMUCCYA[1] (1250 A.D.)

The compiler has said the name of his father Singh Gupta. The name of writer is Vagbhatacharya. It is only cited in the puspika part of Rasa Samuccya. Some scholar proves after seeing the similarity in the name of father and son that the compiler of Astanghridaya and Rasaratnasamuccya is one person. But there is a vast gap between the time so it could not be proved. Morever to show the separation from other Vagbhatta we can name this treatise "Rasvagbhatta".

1. Nandi is quoted by Rasa Samuccya. This Nandi or Nandikeshwar is the same person that is quoted in Kavya Meemansa. So it can not be placed after 8th Century A.D.
2. Rasa Samuccya quotes Nagarjuna many times who belongs to 10th Century A.D.
3. It has taken the base of treatises of Alchemy those were written during 12th Century A.D. (Rasarṅva, Rasendracuramani and Rasa Prakash Sudhakara).
4. Soma Roga is also mentioned in it this can not be traced before Vaṅgsena (12 Century A.D.) in the system of Indian Medicine.
5. In reference of Vaiswan pottalirasa it is written that this compound of medicines was prepared by King Singhan (16/122). Singhan was the King of Devagiri. His period is 1200-1247.[2] Thus the compiler of Rasaratnasamucchya was the contemporary of King Singhan. According to this evidence the period of Rasaratna Sammuchya is near about 1250 A.D.

26. RASENDRA CINTAMANI[3] (1600 A.D.)

Rasendracintāmaṇi by Ramcandra Guha. Date 14th Cen. Editions (1) Umeshchandra Sengupta, Calcutta (2) Venkateshvar Press, Bombay.

It quotes Nitya Nath. Rasendra Cintamani is compiled by Dhundhuk Nath. Dhundhuk Nath was disciple of Kālanath. One Rasendracintamani was written by Guhakulsambhava Ramachandra (Jivananda Vidya Sāgar, Calcutta, 1878). This chronicle is divided in 9 Chapters. Rasendracintamani was published from Bombay in C. 1981.

27. SAMGRAHA[4] (550 A.D.)

1. Yogāratnākara, 248.
2. The History and Culture of the Indian People, Bharatiya Vidya Bhavan, Vol. V, P. 188-192 (2nd ed. 1966)
3. Yogāratnākara, 141.
4. Ibid., 276.

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Vrddha Vāgbhata is the author of Samgraha. Saṃgraha is generaly called Aṣtānga Saṁgraha, Sometimes it is quoted without naming and also as Samgraha.

28. SARANGADHARA[1] (1325 A.D.)

Date of the treatise.

Sharngadhara Samhita is assigned to the early part of 14th Century A.D. baseḋ on the following points:

(a) Chakrapanidatta and Dalhana, the two famous commentators of Charaka and Sushruta Samhitas respectively who lived during 11th Century A.D. are ignorant of either Sharngadhara or his Samhita.
(b) Hemadri, the celebrated commentator of Ashtanga Hridaya who belonged to 13th - 14th Century A.D. has referred to Sharngadhara Samhita in his commentary.[2]
(c) Bopadeva who flourished during the early part of the 14th Century A.D. as the protege of Hemadri, is said to have written a commentary on Sharangdhara Samhita.[3]

AUTHORSHIP

As there is no personal information of the author in the text, except his name as Sharngadhara and as the later commentators of the treatise are also silent on this point, differences of opinion exists among scholars in identifying the real author. It seems Sharngadhara was a very popular name in medieval India, as we come across many of them, as authors of treatises: Aufrecht mentions about eight of them.[4] For the present study, it is enough if we consider the following personalities who lived during the period of 13th-14th Century A.D. or near about.

1. Sharngadhara - author of this Samhita.
2. Sharngadhara - author of S. Trishati or Jwara Trishati.
3. Sharangadhara - author of S. Paddhati.
4. Sharanga Deva - author of Sangeeta Ratnakara.

SHARANGADHARA SAMHITA

(a) Except giving out his name as the author at the commencement of the text[5], he has not furnished any information about himself or his other works.
(b) The language and style of composition of the text, both being insipid, give room to

1. Yogāratnākara, 102.
2. Ayurveda Rasayana Commentary on Ash. Hri, Sut. 5/73.
3. Aufrecht - Catalogus Catalogorum - Part I & Weber - Catalogue of Berlin, 1853.
4. Aufrecht - Catalogus Catalogorum.
5. Sharangadhara Samhita, I - 1 - 2.

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doubt the erudition of the author in Sanskrit and Ayurveda.

(c) The text predominantly deals with Bhaishajya Kalpana (pharmacy and physiology, methods of diagnosis of diseases, and enumeration of diseases though found in the first section, does not reflect profound knowledge of the author.

DIFFERENT VIEWS ON AUTHORSHIP

The following are the views of scholars entitled for authoritative opinion -

(1) Aufrecht opines that the authors of S. Samhita and S. Paddhati are one and the same person.[1]

(2) Parashuram Shastry Vidyasagar, the editor of S. Samhita published by Nirnayasagar Press, Bombay, in his introduction[2] also holds the same view and further identifies him as Sharngadhara son of Damodara based upon the Colophon found in the manuscript which he edited.

(3) C. G. Kashikar states that the author of Samhita, Paddhati, Trishati and another work on Rasa Shastra by name Sharngadhara Sangraha (not traced so for) is the same person and that he was a Gujarati Nagar Brahman.[3]

(4) Priyavrata Sharma opines that S. Samhita and S. Paddhati are the works of two different persons.[4]

(5) There are some scholars who hold the view that S. Samhita is to be ascribed to the author of Sangeeta Ratnakara assuming the term Sharngadeva as a varient of Sharngdhara and this will substantiate the statement of Sharngadeva about his authorship of book on Ayurveda also.

(6) Majority of Ayurvedists without going into discussion, simply subscribe to the current popular view that Sharangadhara son of Damodara is the author of S. Samhita.

DIFFICULTIES IN CORRECT IDENTIFICATION

Attempting at correct identification of the author of Sharangadhara Samhita, the reviewer faces the following problems and find it difficult to arrive at a satisfactory solution -

(1) Absence of personal narration of his life and works by the author or by later commentators of S. Samhita.

(2) Absence of Colophon mentioning the details of the author in the manuscript of S.

1. Aufrecht - Catalogus Catalogorum, part I, p. 643.
2. Sanskrit Introduction to S. Samhita, Nirnaya Sagar Press, Bombay, 1920.
3. C. G. Kashikar - Supplementary notes appended to English translation of Julius Jolly's 'Indian Medicine'.
4. Priyavrata Sharma - Ayurveda Ka Vaigyanik Itihasa.

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Samhita first edited by Kaviraj Pyarimohan Sengupta[1] and presence of a Colophon mentioning "Sharangadhara son of Damodara as the author" in the manuscripts of Sarangadhara Samhita edited by Parashuram Shastry Vidyasagar.[2]

(3) Likewise, the assumption, that the author of Sarangadhara Paddhati and the author of Sarangadhara Samhita are one and the same and identifying him as son of Damodara is also not satisfactory since the author of Paddhati is glaringly ignorant of classical texts of Ayurveda.

(4) Non availability of Bopadeva's commentary on Sarangadhara Samhita which might have given some information about Sharangadhara.

(5) Non-mention of names of books on Ayurveda said to be written by Sharngadeva, author of Sangeeta Ratnakara and not finding of any such book till now. Alluding the authorship of Sharangadhara Samhita which is a small insipid text to Sharangadeva taking the names as variants, will be nothing short of an insult to the wide knowledge and high standard of Sharngadeva. His book on Ayurveda, if at all, will difinitely stand equal in comparison to Sangeeta Ratnakara.

In the face of the divergent views and difficulties described so for, it is better to keep this question open till such time when further research on the subject brings out some more facts. For the present, it will be prudent an our part to consider the author of Sarangadhara Samhita as a person distinct from all others; and whose whereabouts are not known.

NATURE AND CONTENTS OF SARANGADHARA SAMHITA

The Samhita is designed to serve as a practitioner's hand book as the author himself states.[3] Written in simple and easy language the book consists of 32 Chapters with 2,600 verses in all; the first section with 7 Chapters and 585 verses, the second with 12 Chapters and 12, 61 verses and the third section with 13 Chapters and 682 verses.[4]

Prathama Khanda (first section) has one chapter each for Paribhasa (weights and measures), Bhaishajyakhyana (time for medicine, collection of drugs, seasonal effects, etc.), Nadiparikshadi Vidhi (examination of pulse and other methods of diagnosis of diseases), Deepanapachanadi (definitions of pharmacological terms), Kaladikakhyana (anatomy and physiology), Aharadi Vidhi (digestion of food, human constitution etc.) and Roga ganana (enumeration of diseases).

Madhyama Khanda (second section) describes the composition, method of prepartion and uses of different kinds of recipes. It has one chapter each for Swarasa (fresh juice),

1. Sarangadhar Samhita - First edition by Pyarimohan Sengupta, Calcutta.
2. Sarangadhara Samhita - Parushram Shastry Vidyasagar, Nirnaya Sagar Press, Bombay, 1920.
3. Sarangadhara Samhita III - 13 - 128.
4. These numbers of verses are as found in the present book and fall short by about 40.

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Quatha (decoction), Phanta (infusions), Hima (cold infusions), Kalka (wet pill), Choorna (powders), Gutika (pills), Avaleha (confections), Sneha (oils and ghee), Sandhana (fermented liquids), Dhatushuddhi (purification of minerals and metals) and Rasa Oushadhas (mercurial recipes).

Uttara Khanda - the third and last section explains the different kinds of treatment in separate chapters viz., Sneha (oleation), Sweda (sudation), Vamana (emesis), Virechana (purgation), Sneha basti (oil enema), Nirooha basti (decoction enema), Uttara basti (vaginal and vesical douches), Nasya (nasal medications), Dhoomapana (inhalation of vapour of smoke), Gandoosha (mouth gargles), Lepa (topical applications), Shonita Visruti (blood letting and Netra prasadana (eye salves, Collyriums, etc.).

According to the author's statement -

All the recipes are those formulated by ancient seers, used and found effective by reputed physicians.[1] Many treatises have been written by scholars imbibing the gems from the ocean of Ayurveda and this Samhita is written by collecting information - a little from such texts - for the benefit of physicians.[2]

MERITS AND DEMERITS

The following are the special merits of the treatise -

(a) It is the first Ayurvedic treatise to describe Nadi-pariksha (examination of pulse) as a method of diagnosis of diseases.
(b) It is the first book describing the mechanism of respiration by making use of new terms like Ambara-Peeyoosha, Vishnupadamrita (both to mean oxygen) and Jeevaraktashaya (to mean heart).
(c) Clear definitions of pharmacological terms are found only in this text, so also the method of preparation of all types of recipes.
(d) Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise.
(e) A new technique of introducing drugs directly into the blood stream through an artificial wound (Soochikabharana Rasa Prayoga) is found for the first time in this book.
(f) Snayuka Krimi Roga (guinea worm infection) has been recognised for the first time through this text.
(g) Recipes found herein are simple, easy to prepare and effacious and hence make the treatise a good practitioner's hand book.

1. Sarangadhara Samhita I - 1 - 2.
2. Ibid., III - 13 -125 to 127.

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(h) The treatise is the best example of the condition of Ayurveda in medieval India, as will be described further.

The following are the demerits of the treatise -

(a) Names of the five kaphas very slightly from these found in earlier texts viz., Kledana (for Kledaka), Snehana (Tarpaka), Rasana (Bodhaka), Avalambana (Avalambaka), Shleshmaka (Sleshaka).
(b) Sweda (sweat), Danta (teeth), Kesha (hairs) and Ojas (essence of dhatus) are named as Upadhatus (secondary issues).
(c) The treatise is not a comprehensive one dealing with all aspects of Ayurveda but treats Bhaishajya Kalpana (Pharmaceutics), in detail in second section and procedures of many therapies in the third.

These demerits are negligible both in number and importance and can be overlooked.

29. SARA SANGRAHA[1] (1575 - 1625 A.D.)

The Yogacintāmaṇivaidyakasārasaṁgraha[2] - a collection of recipes composed by the Jain Harṣakīrtisūri must have originated between 1666 or 1668, the dates of the two oldest MSS and circa 1535, since Phiranga and Copacīnī (Cobacīnī) are mentioned in it, as they are mentioned in Bhāvaprakāśa. Opium (aphīma, ahiphena) and quicksilver (pārada) are also often mentioned in it.

It is also called Sāra Sangraha. It consits seven Chapters. Jain Harsakīrti sūri is author of this treatise. In the begining of chronicle the respect has been bestowed to Jin (Prophet of Jain religion) and his teacher Mānkīrti.[3] Harṣakīrti was a resident of Nagpur, it is proved by the last sloka of first chapter. The name of treatise is Yoga Cintamani. In it the essence of medicine is collected. The author was born at Tapagaccha situated in Nagpur. In the end of treatise the author has said that he was a Court physician of King Pravar Singh and the name of his preacher was Candrakīrtri. At last it is wished that Yoga Cintamani would be famous as Yoga Pradeep and Yogasat. It denotes that during the time of Harsha Kīrti these two treatises were very prevalent.

Yogacintamani can be placed between 1575 - 1625 A.D (Seventeenth Century A.D.) because various formulas are quoted from Bhavaprakasa. Chinaroot and Cobacini are also mentioned in it.

1. Yogāratnākara, 197.
2. Bombay, 1869, p. 268 with translation in Marwari Language.
3. Cf. Garbe, Verz. no. 165; B4. 232; Peters, 3, 399.

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30. SUSRUTA[1] (1000 - 1500 B.C. 2nd A.D.)

The earliest reference to Susruta is in Mahabharata as a son of a Vedic Sage, Viswamitra. According to some authorities, Susruta lived during the time of Atreya to whom he often referred. One Susruta who has been mentioned, was the pupil of Kasiraja Dhanvantari and lived in Kasi; while another was known as Brdha-Susruta. According to others, Susruta was a contemporary of Sakya Sinha Buddha, and lived prior to Charaka. Mahavagga also mentions his name. Susruta mentioned canon of medical practice which would help the needy. He referred tothe Ayurveda as a pre-existent medical book. Susruta of Kasi, served as the professor of anatomy, surgery and medicine in Kasi Visya Vidhyalaya. Katyana refers to another Susruta.

Dr. P. Kutumbiah mentions two Susrutas: Susruta, the elder, who compiled Salya-Tantra which was followed by Uttara Tantra that was supplements to Susruta-Sanhita were added by Nagar-Juna who was a contemporary of King Kanishka.

Even Susruta (the younger ?) could not give up totally the concept of the magico religious system that existed before him. He described nine diseases of children caused by nine Grahas (harmful stars) in Uttara Sthana of Susruta-Sanhita. Many diseases appeared to him to be caused by eight groups of supernatural spirits which he described therein. Bhuta-Vidya dealt with it. The interpretation of dreams received special attention by Charaka and Susruta. Susruta was the first surgeon the describe tissue transplantation, diets in disease, use of Chaulmoogra oil for leprosy, and beef for consumption.

The tradition of Susruta has been compiled in Susruta-Sanhita, which is a classic of ancient Hindu surgical knowledge. The Susruta-Sanhita now available, was a translation of the original by Bhisagaratnam. The latter attributed this work to Nagarjuna who lived during the later part of 4th Century B.C. The work of Susruta was known in 9th and 10th Centuries A.D. in Cambodia and the Arab world.

Susruta mentions the brain as the centre of the senses (S.S.III.3.18). Susruta Sanhita refers to anatomical dissection and surgery, the knowledge of which was practically non-existant during that time in the western hemisphere, Egypt and Greece. Ligaturing of blood vessels and blood letting are described. The disciples are asked to practise this procedure on lotus stems and then on the veins of dead animals (Thorwold). The embryology of a four months old embryo is described with development of heart, abdemen and liver. Surgical manouvres on the skull are mentioned in the Susruta-Sanhita with "Tirjak (lateral) incision on the temple", mainly to alleviate headache, and removal of maggots from infected wounds. Plastic operations like Rhinoplasty on the nose are mentioned. It is inconceivable that such a remarkably advanced state of medico-surgical

1. Yogāratnākara, 266.

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knowledge could have existed nearly two thousand years ago.

The Bower Manuscript shows that Susruta, like Atreya and Harita, was respected not only as one of the oldest Rsis in the field of medicine in the fifth century, but also as the mythical author of a work on garlic and other therapeutic substances, the contents of which (as well as of the other medical works of the Bower Manuscript) stand in close relation to those of the well known Suśruta Saṁhita (Ayurvedaśāstra) composed by Suśruta, son of Visvāmitra. In the interior parts of India the name of Suśruta was proverbial as that of a distinguished Vaidya at the time of King Yaśovarman of Kamboja (889-910), as is shown by the play on words in the inscriptions of this King.[1] About 900, Suśruta was cited in an Arabic translation of the famous Arabian physician Rāzī (Rhazes) in such a way that one feels that this translation could well have been based on Suśruta Samhitā.[2] The Indian-Arabic work of Śānāq on poisons (circa 910-20) strongly reminds us of Su. 5.1.[3] Barmakide Yahya Ibn Chālid (c. 805) who was descended from Buddhism had already ordered for the translation of Suśruta. The accounts of the Chinese traveller I-tsing also prove the existence of a work similar to our Suśruta at least in the 7th Century the dates adduced in to which the mention of Susruta in the Mahābhārata may be added, are affirmed by this external evidence.

The present condition of the whole Suśruta is indeed borne out[4] by the commentaries, especially the Bhānumatī of Cakradatta (11th Cen.) and the Nibandhasamgraha of Dallana (12thCen.). Jaiyyata (Jaijjata) is usually considered as their predecessor.[5] On the basis of his commentary Candraṭa, son of Tīsaṭa undertook a revision (Pāṭhaśuddhi) of the text of Suśruta.[2] We can also gather from Dallana (e.g, on Su. 3. 2. 48-49) that Jaiyyaṭa read differently in many places and in general great discrepancies existed in the MSS. According to Hoernle many original readings can still be restored from Bhānumatī. The text-critical problems are often very difficult. Thus from Su. 1.1.39 and 1.4.5 one can draw the conclusion that originally there were 120 adhyāyas in five sthanas and that the

1. Bergaigne. Insc. Sanscritesde Campa et Cambodge (Paris 1893), 2, 218, 227; Lietard, Susruta (Dict. Encyclop. des Sciences Medicales).
2. According to the third improved reprint of Jiva. Vidyasagar's edition (Calcutta, 1889, pp. 12, 915). For other editions (first edition, Calcutta, 1835 ff.), see the Catalogue of Haas - Bendall and Rost and the OB.
3. A Muller, ZDMG, 34, 475, 544 ff.
4. Bhanumati and Nibandhasamgraha together in the editions of Gangaprasad Sen (15 parts upto Su. 1.43.5, Calcutta, 1888 ff., p. 648, the edition used in Hoernle's translation) and Brijayaratna Sen and Nishikanta Sen (14th part, 1893). A complete edition of Nibandhasamgraha published by Jiva. Vidya (Calcutta, 1891, p. 1377, thereon see Roth, ZDMG, 49, 138-40. Another edition of Susruta with the same commentary is published upto Su. 4.20 by Aabinash Chundar Kaviratna and Chunder Kumar Goopta (Calcutta, 1885 ff., p. 1074).
5. Cf. Roth 1.C. 139, Hemadri, IO, 932.

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last part (Uttarasthāna) is a later addition. The Astanga Hridaya also consists of 120 adhyayas in five sthānas and that the last part (Uttarasthāna) is a later addition. The Astanga Hridaya also consists of 120 adhyāyas if the Uttarasthāna is reckoned. Even the Astanga Sangraha, has such a sixth part. The absence of opium among therapeutic substances, of pulse feeling in medical examination and of small pox in special diseases speaks for the high antiquity of our work. The medicaments are mostly of vegetable kind and a few references to quick silver remedies[1] are probably interpolations. The language mixed with prose and peotry is not so old as in Bower MS and reminds us much more of Varāhamihira (6th Century) but can also have been modernised.

The Anukramaṇikā in Su. 1.3 gives information about the contents. The first part (Sūtrasthanā) is basic and deals with general questions like the origin and division of medicine, training of physicians, theory of therapeutic substances, dietetics and similar things. It also especially deals with surgery and treatment of wounds which, according to Suśruta, form the most important part of medicine, where for Dhanvantari - the surgeon of Gods is considered as its real author. The second (Nidānasthāna) deals with pathology, the third (Sārīrasthāna) with anatomy and embryology, the fourth (Cikitsāthāna) with therapy, the fifth (Kalpasthāna) with opthalmology and other portions of therapy not described previously as well as with hygiene etc. in short.[2]

31. VANGASENA[3] (1210 A.D.)

Vangasena's Cikitsārasaṁgraha is a very comprehensive work (Calcutta, 1884, p. 1127) which, after a general introduction to pathology, duties of the physician etc. contains in its main body (13-944) an exhaustive description of diseases and a still more comprehensive presentation of their treatment; then there is the elixir and Vajikarana (945-1006), then Bṛṁhana, Svedana, Vamana etc., lastly the dietetics and pharmacology, diagnosis and prognosis. In this work the picture appears essentially different from here. In the field of pharmacy (1058-1113) nothing is said about calcination of metals, very little is spoken of the metals in general, Nādīparīkṣā is not mentioned in the medical examination and the opium does not appear. In the chapter on haemorrhoids Vaṅgasena deals exhaustively, like later authors, with the three kinds of iron and six kinds of steel (among them Romaka), purification of the steel, the killing of iron by melting, powdering etc. (161 ff). He also speaks of the properly purified quicksilver (574), of Rasaparpata, the preparation of quicksilver (958) and other mercurial mixtures, but does not enter into

1. Cordier, Quelques donnees nouvelles, 2: Jolly, ZDMG, 54, 263.
2. Translations: Hessler, Susruta (Erlangen, 1844 ff., 3 Vols. and 2 parts, pp. 206, 208, 186, 24, 10, 106), Latin; not avaialable. Cf Weber, 1 Str. 2, 87-90; A.M. Kunte, Caraka edited and Susruta translated (Bombay, 1876 ff, pp. 216, 68 upto Su 1.8) Cf. Weber 1.C.
3. Yogāratnākara, 176.

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the particulars of the methods of working upon mercury. The oldest MS of Vaṅgasena is written in 1276[1] and another in 1320.[2] one may conclude perhaps from the name of Vaṅgasena, whose father was called Gadādhara and was living originally in Kāñjikā, that he was a Bengali and was the contemporary of the Sena dynasty (Era of Lakṣmaṇasena 1119 ff.). The majority of MSS also shows the north - eastern origin. In citations Vaṅgasena is very poor, but has quietly copied out[3] word for word from Mādhavanidāna in the description of diseases, many times his readings are better. His Chapter on Ariṣṭa (1104 ff.) is similar to Suśruta, 1.28-33.[4] Many recipes, e.g. six ślokas in the Chaapter on Atisāra, are identical in the Bower MS.[5] Others can be traced to Vṛnda and Cakradutta.

Other editions of Vaṅgasena's Cikitsāsārasaṁgraha are (1) Jiva. Vidya. 2nd edi, 1893 (2) Venkateshvar press, Bombay, with Hindi trans. (3) Nandakumar Goswami, Calcutta, 1889. According to Prof. Nalininath Dasgupta (1C, III, pt. i, p. 150) Vaṅgasena flourished in the 13th Cen. But P.K. Gode has proved him to have flourished before 1200 A.D., wide his article in 1C, III, pt. iii/pp. 535-43.

32. VIDEHA[6] (Ancient Period)

Videha seems to be an expert in Śālākya Tantra. Scholars take Videha and Nimi as one. There is also a Vṛddha Videha quoted by Niśćalakara which may be the earlier form of Videha Saṃhitā.

33. VIRSIMHĀVALOKA[7] (1383 A.D.)

The author of Vīrasimhāvaloka[8] (Bombay, 1888) says that he deals with three sciences viz. law, astronomy and medicine, but the emphasis is laid on medicine. The author of this work is Vīrasiṃha a prince of the wellknown Rajput clan and the founder of a dynasty in Gwalior in 1375; he wrote the work in 1383.

One of the authors cited by Vīrasiṁha is Tīsatācārya, the Composer of Cikitsākalika[9], a complete text book of medicine in which, among other things, Nādīpariksa is included. Since Tīsatācārya mentions Bhoja as one of his predecessors, he belongs to our period, if the well known king Bhoja of Dhara (11th Century) is meant. His work is commented

1. IO, 952.
2. BP, 86.
3. Cf. Eggeling, IO, 951; Cordier, Quelques donnees nouvelles, 6 (Calcutta, 1899).
4. Eggeling, I.C. 952.
5. Cf. Hoernle's remarks in his edition of Bower MS.
6. Yogāratnākara, 397.
7. Ibid., 214.
8. BP, 86 ff; BL, 246; IO, 946; Stein, 189; CC, 2, 142.
9. W, 292 ff; Oxf. 357 ff; L 3051, CC.

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upon his son Candraṭa whose some other medical works are still available.

34. VISVAMITRA[1] (12 Cent. A.D.)

Visvamitra seems to be the author of a treatise on Kāyacikitsā. Viśvamitra was father of Suśruta an author of Suśruta Saṁhita a work on garlic and other therapeutic substances. In the interior parts of India the name of Suśruta was proverbial as that of a distinguished Vaidya at the time of king Yaśovarman of Kamboja (889-910), as is shown by the play on words in the inscriptions of this king.

Viśvāmitra Samhitā quoted by Cakrapāni in comm. on Caraka, Sūtra, chap. 27, comm. on Su, Sūtra, Chap 14, Sivadāsa in his Comm. on Cikitsāsāra saṁgraha, Arśodhikāra Cf. Gananath Sen, PS, p. 23; SN. Dasgupta, H1P, II, 432.

35. VRDDHA VAGBHATA[2] (550 A.D.)

Vṛddha Vagbhaṭa is the author of the Astānga Samgraha which is also quoted as Samgraha (S. Sh., 4, 18 etc.). Sometimes it is also quoted without naming (S. Ci, 6.13). Two Vagbhatas mentioned in literature were Vagabhata I or the elder, and Vagbhata II or the younger. Vagbhata I probably lived around 400-600 A.D. His work was Astanga - Sangraha.

Vagbhata II lived in Sind between 800-900 A.D., and composed the Astanga Hridaya.

Besides some aprocryphal productions two big and kindred works are attributed to this author[3] of these the bigger and evidently older is referred to in citations as Vrddha Vāgbhata and the other simply as Vāgbhaṭa. The latter work which is particularly respected and is frequently commented is properly called Aṣṭaṅgahṛdayasamhita[4] i.e. the quintessence of medicine and contains, with arrangement similar to Suśruta, in six sthānas and 120 adhyāyas a lucid and versified presentation of the whole medicine with special reference to surgery as in Suśruta. Astanga Hridaya confirms more closely with Caraka

1. Yogāratnākara, 429.
2. Yogāratnākara, 91.
3. Cf. W. 278-90; Oxf. 303-9; Burnell, 65; Roth Lit-Bl. f.o. Ph. 1, 48-50 and ZDMG, 49, 184 ff., Huth, ZDMG, 49, 230 ff. and Sitzb, 1895, 267 ff., Cordier, Vagbhata et 1 Astangahrdayasamhita (Besancon, 1896. p. 17), Jolly, Zur Quellenkunde der indischen Medizin 1. Vagbhata ZDMG, 54, 260-74.
4. According to the edition of A.M Kunte containing the commentary of Arunadatta (2nd edition, Bombay, 1891, pp. 3, 29, 51, 599). In spite of the recent numerous editions, the first edition of Kunte (Bombay, 1889, 2 vols.) retains its value on account of the word-index (Sabdanukramaniks) wanting in the second edition. Much useful is also the new text-edition of Sankarasastri containing some variant readings (Bombay, 1900, pp. 12, 792).

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than with Suśruta. It also quotes both these authors. Thus in 6.40.84 and 88 both Caraka and Suśruta are quoted together; in 1.9.13 Caraka alone is quoted and in 6.30.31 Suśruta alone is quoted Astanga Hridaya besides quotes Bheḍa, Nimi, Kāśyapa, Dhānvantarīyāh and in the introduction (1.1) the son of Arti, Agniveśa and other Ṛṣis whose particulars are not given. At the end it also mentions that Astanga Sangraha (Vṛddha Vāgbhata), which the author clearly characterises as his chief source. On the evidence of Tibetan sources, Huth (whose results are indeed not undisputed) places the composition of Astanga Hridaya in the 8th Century as the latest limit. A similar result would be obtained if the Hastanga Hridaya can be identified with the book Astānkar (?) of the Arabic sources.[1] The citation in Vṛnda also appears to take back Vāgbhata at least in the 9th Century. The opium, pulse feeling (Nāḍīparīkṣā) and the metallurgical process do not yet come in here. Of the Commentaries, Aruṇadatta's Commentary named Sarvāṅgasundari is very valuable and is much used by his successors. It is composed in the 15th Century[2] at the latest. Hemādri's Āyurveda rasāyana is written at the end of the 13th Century.

The Astanga Samgraha of Vāgabhaṭa[3] which is frequently quoted in commentaries and is utilized in AHr for the explanation of some rigid statements, is recognised as a very old work at least so far as the major portion is concerned, not only by its priority to Astanga Hrdaya but also by its form and contents. Astanga Sangraha is composed of a mixture of prose and poetry which reminds us of Caraka and Suśruta. In an entreaty a saying addressed to Buddha is preserved, while in Astanga Sangraha, it is said about the author that he received the name Vāgbhaṭa after his grand-father-himself a distinguished physician, that he learnt under a teacher with the Buddhist name Avalokita and also under his own father Simha Gupta and that he was born in the Indus region. The versified part often corresponds literally with Astanga Hridaya; but insted of 120 Adhyayas as in Astanga Hridaya. Astanga Sangraha has 150, 50 i.e., one third of which constitute the sixth part (Uttarsthāna). In Astanga Hridaya the first five parts contain 80 adhyāyas and the last contains 40. The connection of Astanga Sangraha with Caraka and especially with Suśruta from which a direct quotation is also found, is closer than that of A Hr. However, Astanga Sangraha contains much independent material and is, therefore, of the greatest

1. Cf. Cordier Quelaques donnees, 4, Jolly, 1.C. 262. While going to press I have received a new work of Dr. Cordier on Vagbhata (JA, 1901) in which he identifies Vaidya Vagbhata with the somewhat mythical Court-physician of King Bhoja, following the statement of Merutunga and, therefore, places him in the 11th Century. The other facts, particularly the authentic autobiographical information of Vagbhata, can scarcely be reconciled with this identification.
2. According to Cordier, 1C. in the 13th Century, still the dates collected by him speak for still earlier composition. For an old commentary of Candranandana (not Candrananda) quoted by Arunadatta, see Cordier, 1.C.
3. Edition of Ganesh Tarte (Bombay, 1888, 2 Vols, pp. 6, 306, 421).

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value for verifying as well as for supplementing our Caraka and Suśruta. If Astanga Hridaya, can really be placed in the 8th Century or earlier, Astanga Sangarha, must naturally be still older. In the 7th Century Buddhism was still in a flourishing condition in the Indus region. Yet according to Huth, the Tibetan translations of A Hr along with the commentary originated only in the first half of the 11th Century[1]

36. VRNDA[2] (9th Century A.D.)

Siddhayoga or Vṛndamādhava of Vṛnda with the Commentary of Śrīkanthadatta is excellently printed in ĀSS (Poona, 1894, p. 665). Like Cakradatta it excellently printed in ĀSS (Poona, 1894, p. 665). Like Cakradatta it exhaustively deals in 82 Adhikāras firstly with the treatment of diseases from fever to poisoning wherein many recipes-mostly provided with corresponding titles are prescribed, and they can partly be identified with those in the Bower MS.[3] It then (p. 515 ff.) deals with elixirs, aphrodisiacs, Bṛṁhaṇa, Svedana, Vamana, Virecana and the like, with the signs of approaching death (Ariṣṭa), Hygiene (Svasthādhikāra) and under the title Miśrakādhikāra it deals in short with physicians, patients, weights and measures and similar general questions. The close adherence of this work to a distinguished author like (Cakradatta's) times and consequently must have come into existence at least about a century earlier. Several long quotations from Vṛnda[4] are also found in Hemādri (13th cen.). Vṛnda is besides cited in Śārṅgadhara Saṁhita, in Virasiṁhāvaloka[5] and also in some other works. Vṛnda prescribes quicksilver preparations less than Cakradatta.[6] In 7.13 quicksilver mixed with juices of poisonous plants is prescribed for external use against lice. In the serial order of diseases Vṛnda follows, as he has said in 1.2 and as the comparison also confirms, the Gadaviniścaya or Rugviniścaya which must, therefore be older. Also Vāgbhaṭa must be older than Vrnda who quotes[7] him in 1.27. His mention of a medicine imported from Persia, viz. Pārasīyayavānī (7.1) i.e. Yavānī grown in Persia, might be advanced as an argument against taking back his date too much. The commentary of Śrīkaṇṭhadatta contains many quotations from Caraka, Suśruta. Astanga Saṁgraha, Astanga Hrdaya, Mādhavanidāna, Harita and other old authors. Since Śrīkaṇṭhadatta quotes an older commentator of Vṛnda,

1. Cf. Laufer, Beitr, 1, 13.
2. Yogāratnākara, 239.
3. ZDMG, 53, 378 ff.
4. I.C. 54, 274.
5. BP, 87, Fl, 348 ff.
6. e.g. Vṛnda, 4, the chapter on Choronic Grahani which Cakra 44-53 has almost copied and to which he has added at the end two metallic preparations Rasaparpatika and Tamrayoga, Rasaparpatika is an orbicular preparation from melted sulphur and quick silver, Cf. Dutt, Mat. Med, 32 f. Tamrayoga also contains quick-silver.]
7. ZDMG, I.C.

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Candrata and Hemādri along with Bhoja, Cakradatta and Ḍallana, he cannot have flourished before the 14th Century.

37. YOGA[1] (10th Century A.D.)

Yoga means collection of many drugs in a medicinal preparation. When the physicians of Indian Medicine found themselves unsuccessful in curing the complicated disorders of Human body. They were forced to innovate many new formulas. They multiplied many drugs in increasing the potentiality of the therapeutics. This raise of curing power in various formulas was very essential. Because commonly used medicines were unable to resists the chronic diseases. In due course these new formula collections (Yoga Samgraha) were given a shape of treatise. Many new books beginning with the name of Yoga were written during 10th Century A.D. and onwards.

38. YOGARATNA SAMUCCAYA[2] (10th Century A.D.)

The aforesaid definition of formula collection (Yoga Samgraha) was fulfilled when Candrata wrote his Yogaratnasamuccaya in 10th Century A.D. He is regarded the first physician of Indian Medicine who cleared the path of Yoga Samgraha. Candrata was followed by Sodhala.

Candrata is son of Tīsata. Candrata is quoted by Cakrapani (11th Century A.D.) and he himself quotes Jejjeta (9th Century A.D.). Thus Candrata may be placed between this period. According to this evidence Yogaratna Samuccaya was compiled in 10th Century A.D. or 1000 A.D.

39. YOGARATNAVALI[3] (1574 A.D.)

It was written in the reign of Emperor Akbar at Ahmadabad in 1574 A.D. The whole treatise is divided in twelve chapters.[4] The writer of Yogaratnavali was Dastanaya Gangadharkrita.[5]

40. YOGASĀRA[6] (1600 A.D.)

Yogasāra[7] was compiled by Daksha son of Vānāra (वाणार) In it a medicinal preparation-Madan Modak made by Vijaya (Bhānga)- a narcotic drug is cited. This

1. Yogāratnākara, 200.
2. Yogāratnākara, 100.
3. Yogāratnākara, 182.
4. Rāghawan, Sharma P.V., Ayurveda Ka Vaigyanik Itihas, p. 330, 1981.
5. Author of Yogaratnavali is Gangadhara son of Dās.
6. Yogāratnākara, 39.
7. Kashi Hindu Viswavidyalaya, B 2096, pp. 330, Ayurveda Ka Vaigyanik Itihas, P.V. Sharma.

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citation proves that this treatise was written after 14th Century A.D. The Botanical name of Bhanga is (Cannabis Sativa Linn).

41. YOGA SHATA[1] (15 Century A.D.)

Yogaśataka attributed to Vararuci. Comm. by Rūpanayana. Date of MS Saṁvat, 1849. Published with a Simhalese Comm. by Don. A. de S. Devarakkhita by M.P. Perera, 4th edn, Colombo, 1877. Another edn. is edited by Batuwantudave, Colombo, 1886. A third edn. is printed at Nirnaya Sagar Press, Bombay, with Hindi notes.

Affract has mentioned Nagarjuniya Yoga Satak, Madan Singh type, Lakshmidas type Yoga Satak.

42. YOGATARANGINI[2] (Middle of the 17th Century)

Yogataraṅginī of Trimalla 1751, this well known collection of recipes[3] must, however, be much older, as L, 203-the MS written in 1498 of another work by Trimalla[4] is recorded. Trimalla flourished between 1383 and 1499 A.D. according to Prof. H. D. Velankar (Catal, BBRAS, MSS, Vol. I, 1925, p. 59). He was a Telanga Brahman, son of Vallabha, grandson of Siṅgaṇabhaṭṭa, father of Saṅkarabhaṭṭa the author of Rasapradipa. He also wrote Pathyā pathya nighantu, Vaidya candrodaya, Vṛttamānikyamātā and Alaṁkāramañjari Yogataraṅgini is printed at (i) Venkateshvar Press, Bombay, and (ii) ASS, Poona 1913.

Trimalla Bhatta (17th Century A.D.) has mentioned in his Vrihatyogatarangini (Part II, Taranga 27) the use of Saṅkhiya (Arsanic, Metalic poision) in Firanga roga (syphilis) for the first time.

There are two editions of Trimalla Bhatta's treatise. The first is Yogatarangini and another is Vrihatyogatarangini. Yogataraṅgini[5] is comparatively short. This whole treatise is completed in 81 tarangas. Materia Medica is mainly described in it. Trimalla Bhatta was flourished after Bhava Mishra and Lolimbaraja. Because the references of these two are quoted inYogatarangini. On the otherside Yogāratnākara has quoted Trimalla Bhatta. So the period of Yogatarangini is between Lolimbaraja (Beginning of Seventeenth Century and Yogāratnākara (Last phase of Seventeenth Century). Thus the justification of Yogatarangini's period could be done as middle of the Seventeenth Century A.D.

1. Yogāratnākara, 226.
2. Yogāratnākara, 182.
3. Cf. Dietz, Anal. Med, pp. 145 ff., 10, 955 ff.
4. Also the MS, no. 667 (of Bikaner) of Yogatarangini is written at least in 1663.
5. Lakshmivenketaswer Press, Bombay, C. 2013.

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Thus the analysis of subject matter of Yogāratnākara confirms that History of Indian Medicine has three periodical divisions. During Ancient Period Vedic Culture was prevalent in our country. Ayurveda is also a part of Atharva Veda. Although there had been some outside influence on Indian Medicine in Ancient India. But basic concept of Ayurveda remained unchanged up to 7th Century A.D. So, this period is rightly called classical period of Indian Medicine.

CLASSICAL PERIOD OF INDIAN MEDICINE
(From Vedic Period to 7th Century A.D.)

(1) Dhanwantariya mata	Vedic Period[1]
(2) Vedeha	Vedic Period[2]
(3) Caraka	Agnivesh period 1000 B.C.[3]
	2nd to 3rd Cent. A.D.
	4th Century A.D.
(4) Susruta	1000-1500 B.C.[4]
	2nd Century A.D.
(5) Yogaratnavali	5th Century A.D.[5]
(6) Samgraha	550 A.D.[6]
(7) Vrddha Vagbhata	550 A.D.[7]
(8) Bhattaraka Hariscanda	600 A.D.[8]
(9) Bheda	Agnivesh Period 1000 B.C.[9]
	7th Century A.D.

DHANWANTARIYA MATA (Vedic Period)

Dhanvantari advised an injection of pus from the udder of an infected cow for its herdsmen to protect him from skin lesion long before Jenner (1749-1823 A.D.) advocated a similar procedure for vaccination against small pox. The legendary name of Dhanvantari is so well known that a very successful medical practitioner of modern India is often called a Dhanvantari by his patients.

1. Yogāratnākara, 143.
2. Ibid., 397.
3. Ibid., 135.
4. Ibid., 266.
5. Ibid., 182.
6. Ibid., 276.
7. Ibid., 91.
8. Ibid., 263.
9. Ibid., 101.

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VIDEHA

Videha seems to be an expert in Salakya Tantra. Scholars takes Videha and Nimi as one.

CARAKA (Agnivesh Period 1000 B.C., 2nd to 3rd Cent. A.D. 4th Century A.D.)

Caraka was a class from the vedic period Sylvian Levi refers to one Caraka as a court physician of King Kanishka while another scholar identifies him with Patanjali of early Buddhist era.

SUSRUTA (1000-1500 B.C., 2nd Century A.D.)

The tradition of Susruta has been compiled in Susruta-Sanhita, which is a classic of ancient Hindu surgical knowledge. The Susruta-Samhita now available, was a translation of the original by Bhisagaratnam. The latter attributed this work to Nagarjuna who lived during the later part of 4th Century B.C. The work of Susruta was known in 9th and 10th Centuries A.D. in Cambodia and the Arab world.

Susruta mentions the brain as the centre of the senses (S.S. III. 3. 18). Susruta Sanhita refers to anatomical dissection and surgery, the knowledge of which was practically non existant during that time in the western hemisphere, Egypt and Greece. Ligaturing of blood vessels and blood letting are described. The disciples are asked to pratise this procedure on lotus stems and then on the veins of dead animals (Thorwold). The embryology of a four months old embryo is described with development of heart, abdomen and liver. Surgical manouvres on the skull are mentioned in the Susruta-Samhita with "Tirjak (lateral) incision on the temple", mainly to alleviate headache, and removal of maggots from infected wounds. Plastic operations like Rhinoplasty on the nose are mentioned. It is inconceivable that such a remarkably advanced state of medico-surgical knowledge could have existed nearly thousand years ago.

VRIDDHA VAGBHATA (550 A.D.)

Astaṅga hṛdaya samhita is the quintessence of medicine and contains, with arrangement similar to Suśruta, in six sthanas and 120 adhyayas a lucid and versified presentation of the whole medicine with special reference to surgery as in Suśruta. Caraka and Susruta are quoted together in it. Astanga Hridaya besides quotes Bheda, Nimi, Kāśyapa, Dhānvantarī yāh and in the introduction (1.1) the son of Arti, Agniveśa and other Risis whose particulars are not given. At the end it also mentions Astanga Sangraha (Vriddha Vagbhata, which the author clearly characterises as his chief source).

BHEDA (7th Century A.D.)

Bheda or Bhela Samhita which is not yet printed, is very closely related to the Caraka

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samhita; perhaps it is as if another replica of this book.

MEDIAEVAL PERIOD

The condition of India during medieval period (700 A.D. to 1600 A.D.) was very chaotic and even pathetic. The aggresive muslim invaders succeeded in establishing their sultanates and began consolidating power. Most of the manuscripts of ancient books which were either of birch bark or palm leaves became 'dead wood' to them but 'delicious food' to ants and vermins.

The society consisting of people of different religions, castes and creeds, was heterodox both in culture and way of life. Hectic search for new methods of obtaining pleasure and power made for the upsurge of 'Tantrism' and its different cults among Hindus, Buddhists, Jains and many others.

Tantrism did not confine itself to the field of religion only, but even entered into the field of some sciences like Loha Vidya (metallurgy), Rasayana vidya (alchemy), Yoga etc. Among them, Rasayana Tantra was the foremost and drew a large number of learned men into its fold. Mercury (Rasa) was named as the semen of Shiva and identified as the male principle. Sulpher was called as the seed of Parvati and identified as the female principle. By worshipping these two substances, combining them and subjecting them into eighteen different processes along with admixture of herbs, minerals, salts, poisons, etc., a Rasayana-Elixir, could be prepared which would not only transform base metals into gold but also the mortal human body into an immortal one. These techniques known as Rasa Vidya held many scholars and rich men by its glamour and lure of gold for nearly six to seven centuries.

All the alchemical knowledge did not altogether become a waste. Many of the chemical compounds produced during these processes were found to possess medicinal properties and could be used with great advantage in the treatment of diseases. Mecurical and metallic recipes were incorporated into Ayurvedic materia medica. Rasayana Vidya became a part of Ayurveda from about 12th Century A.D. under the name of 'Rasa Shastra'. Ayurvedic books written after 12th Century A.D. have in them a large number of mercurial recipes along with herbal recipes.

Another notable feature in the field of medicine is the inclusion of aphrodisiacs or sex tonics into therapeutics. Muslim rulers in-dulged themselves in sex and wished to retain their sexual prowess despite their age. To this end they made it mandatory on the part of physicians of their courts to invest new aphrodisiac drugs . Thus we find medieval medical treatises containing many new drugs used for the purpose, though the science of aphrodisiacs was a part of Ayurveda many centuries earlier.

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Since 14th Century A.D. and onwards a calm but uneasy atmosphere prevailed in the country. Muslim rulers especially Mugals having established their power fairly well, found time to personal pleasures and aggrandizement. Translations of ancient Sanskrit texts into Persian or Arabic was undertaken in a big way, making for exchange of ideas. This applies to the field of Ayurveda also, and all the books of this period reflect ideas and drugs borrowed by Unani system of medicine.

MEDIAEVAL PERIOD OF INDIAN MEDICINE (From 700 A.D. to 1600 A.D.)

(1)	Mādhava	7th Century A.D.[1]
(2)	Vrnda	9th Century A.D.[2]
(3)	Yoga	10th Century A.D.[3]
(4)	Cikitsakalika	10th Century A.D.[4]
(5)	Cikitsa sara	10th Century A.D.[5]
(6)	Yogaratna Samuccaya	10th Century A.D.[6]
(7)	Harita	10th Century A.D. to 12th Century A.D.[7]
(8)	Cakradatta	11th Century A.D.[8]
(9)	Raja Mārtanda	11th Century A.D.[9]
(10)	Gadanigraha	1175-1215 A.D.[10]
(11)	Kasyapa	1200 A.D.[11]
(12)	Rasārnava	1200 A.D.[12]
(13)	Visvamitra	1200 A.D.[13]
(14)	Vagasena	1210 A.D.[14]
(15)	Rasa Samuccya	1250 A.D.[15]
(16)	Hemadri	13th Cent. A.D.[16]

1. Yogāratnākara, 427.
2. Ibid., 239.
3. Ibid., 200
4. Yogāratnākara, 161.
5. Ibid., 200.
6. Ibid., 100.
7. Ibid., 252.
8. Ibid., 326.
9. Ibid., 282.
10. Ibid., 125.
11. Ibid., 269.
12. Ibid., 139.
13. Ibid., 429.
14. Ibid., 176.
15. Yogāratnākara, 248
16. Ibid., 79.

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(17)	Sarangadhara	1325 A.D.[1]
(18)	Virasinhavaloka	1383 A.D.[2]
(19)	Bhopadeva Shata	Last phase of 13th Century A.D.[3]
(20)	Rasarajalakshmi	14th Century A.D.[4]
(21)	Lakshamotsava	1450 A.D.[5]
(22)	Rasaratnapradipa	1500 A.D.[6]
(23)	Yoga shata	15th Century A.D.[7]
(24)	Bhava Prakash	1550 A.D.[8]
(25)	Sara Sangraha	1575-1625 A.D.[9]
(26)	Yogasara	1600 A.D.[10]
(27)	Rasendra Cintamani	1600 A.D.[11]
(28)	Manthān Bhairva	Mediaeval Period[12]
(29)	Rasamanjari	Mediaeval Period[13]
(30)	Candrasena	Historical evidence is not available[14]

MĀDHAVA (7th Century A.D.)

It mentions a special chapter for small pox (Masūrika) whereas Suśruta mentions it only in minor diseases.

VRNDA (9th Century A.D.)

Vṛnda prescribes quick silver preparations less frequently than Cakradatta. In 7.13 of this book quick silver mixed with juices of poisonous plants is prescribed for external use against lice. His mention of a medicine imported from Persia, viz. Pārasīya yavāni i.e. yavānī grown in Persia.

1. Ibid., 102.
2. Ibid., 214.
3. Ibid., 263.
4. Ibid., 126.
5. Ibid., 349.
6. Ibid., 166.
7. Ibid., 226.
8. Ibid., 39, 94.
9. Yogāratnākara, 197.
10. Ibid., 39.
11. Ibid., 141.
12. Ibid., 142.
13. Ibid., 212.
14. Ibid., 327.

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CIKITSAKALIKA (10th Century A.D.)

Nādīpariksā is included.

CIKITSASARA (10th Century A.D.)

Cakradatta author of this treatise shows himself to be conversant with the calcination of certain metals, but he does not appear to have known opium and Nādīparīkṣā and mentions quick silver only rarely.

HARITA (10th Century A.D. to 12th Century A.D.)

Refers to the circulation of blood in describing a disease called "Panduroga" (Anaemia). He says that this disease is some times caused by swallowing clay, which some persons are in the habit of doing "The claythus eaten blocks the lemen of several veins and stops the "Circulation of blood".

RAJ MĀRTANDA (11th Century A.D.)

Raj Martanda starts with ophthalmology and Ear, Nose, throat diseases, Disease of Breasts and Faults of milk, Tubercular and white Leprosy, discharge of foetid secretions from the vagina, accompanied by pains and langour of body, Diarrhoea, Urinary Troubles & Disease of the Urethra, Syphilis, Fever, Epilepsy, Disease of women, Diseases of children, ending at last in veterinary medicine.

GADANIGRAHA (1175 - 1215 A.D.)

Sodhala, the author of this treatise added about eighty drugs as the result of actual investigation carried on in the forest such as Mamanjaka (Hipian orientali), Jhullapushpa (Byophytum sensitivum), Keetamari (Aristolochia bracteata), Utkaṇtaka (Echinops echinatus), Bhringaraja (Eclipta alba), etc.

Ahiphena, Akarakara, Vijaya (Bhanga), Kafaba (Piper Cubeba Linn), Salama (Salab) - from the Egypt are seen in various preparations. These drugs were introduced by Muslims around the 12th Century A.D. The first work incorporating these drug is sodhala's Gadnigráha.

RASĀRNAVA (1200 A.D.)

Deals in manaufacture of metallic preparations and then with the treatment of diseases.

VISVAMITRA (1200 A.D.)

A work on garlic and other therapeutic substances.

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VAṄGASENA (1210 A.D.)

In the field of pharmacy (1058-1113) nothing is said about calcination of metals, very little is spoken of the metals in general, Nādīparīkṣā is not mentioned in the medical examination and the opium does not appear. In the chapter on haemorrhoids vangasena deals exhaustively, like later authors, with the three kinds of iron and six kinds of steel (among them Romaka), purification of the steel, the killing of iron by melting, powdering etc. He also speaks of the properly purified quick silver of Rasaparpata, the preparation of quick silver and other **mercurial mixtures**, but does not enter into the particulars of the methods of working upon mercury.

RASA SAMUCCYA (1250 A.D.)

It has taken the base of treatises of Alchemy those were written during 12th Century A.D. Soma Roga is also mentioned in it and, this is not traced before Vaṅgasena (12th Century A.D.) in the system of Indian Medicine. In reference of Vaiswan pottalirasa it is written that this compound of medicines was prepared by King Singhan. Singhan was the king of Devagiri. His period is 1200 - 1247.

SĀRANGADHARA (1325 A.D.)

It is the first Ayurvedic treatise to describe Nadi - pariksha (examination of pulse) as a method of diagnosis of diseases. It is the first book describing the mechanism of respiration by making use of new term like Ambara - Peeyoosha, Vishnupadamrita (both to mean oxygen) and Jeevaraktashaya (to mean heart). Clear definitions of pharmacological terms are found only in this text, so also the method of preparation of all types of recipes. Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise. A new technique of introducing drugs directly into blood stream through an artificial wound (Soochikabharana Rasa Prayoga) is found for the first time in this book. Snayuka Krimi Roga (guinea worm infestation) has been recognised for the first time through this text. Recipes found here in are simple, easy to prepare and are effective and hence make the treatise a good parctitioner's hand book. The treatise is the best example of the condition of Ayurveda in Mediaeval India.

RASARATNAPRADĪPA (1500 A.D.)

In this period probably falls the composition of numerous works, partly printed, on Rasa, Rasendra, metallic and particularly mercuric preparations for internal and external use. The quick silver cures all diseases, and it is also recommended especially for fever, diarrhoea, jaundice (Kāmalā), diseases of lungs etc., and later also for syphilis. The calcination of quicksilver and the pharmaceutical preparations thus obtained probably originated with the Arabs.

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BHAVA PRAKASH (1550 A.D.)

It mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535.

So far as pulse examination is concerned, it has been described in the six specified sub-division of the first part 'Rogipariksha', the examination of patient. Along with the pulse, examination of eyes, tongue and urine has also been mentioned.

SĀRA SANGRAHA (1575 - 1625 A.D.)

It is a collection of recipes Phiranga and Copacīnī (cobacīnī) are mentioned in it, as they are mentioned in Bhāvaprakāsa. Opium (aphīma, ahiphena) and quick silver, pārada are also often mentioned in it.

YOGASĀRA (1600 A.D.)

In it a medicinal preparation Madan Modak made by Vijaya(Bhānga) a narcotic drug is cited. This citation proves that this treatise written after 14th Century A.D. The Botanical name of Bhānga is (Cannabis Sativa Linn.).

MANTHĀN BHAIRAVA (Mediaeval Period)

It's main field was to prevent old age, help rejuvenation and to prolong life and some remidies for the diseases.

MODERN PERIOD

From the establishment of East India company in India, Britishers firmly established themselves during the span of app. 200 years (1600 to 1800 A.D.). This period of Indian History is regarded as Modern Period in the History of Indian Medical Sciences. Many a new drugs and herbs which came with them entered in our Nighantues (Treatise on medicines prevelant in India during those days), which became very common e.g. Tobacco (Nicotiana tobacum Linn) and Papaya are described in "Yogāratnākara" and "Shaligram Nighantu" both. Bhava Mishra was the first physician to make mention of certain drugs prevalent in other countries than India e.g. China root. The immigrants of Europe and Muslim countries to India spread various diseases and our physicians had to invent the relative new cures.

MODERN PERIOD (From 1600 A.D. to Later Part of the Seventeenth Century A.D.)

(1) Bhava Prakash 1550 A.D.[1]

1. Yogāratnākara, 39, 94.

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(2) Lolimbaraja	1625 A.D.[1]
(3) Sara Sangraha	1575-1625 A.D.[2]
(4) Raja Nighantu	17thCentury A.D.[3]
(5) Yogatarangini	Middle of the Seventeenth Century[4]

BHĀVAPRAKASH (1550 A.D.)

It mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535.

So far as pulse examination is concerned, it has been described in the six specified sub-division of the first part 'Rogipariksha', the examination of the patient along with the pulse, examination of eyes, tongue and urine has also been mentioned.

LOLIMBARAJA (1625 A.D.)

Vaidya Jīvana, Vaidyā vatamsa, Camatkāra cintāmani deal with medicine and are written in Sanskrit.

SĀRA SANGRAHA (1575-1625 A.D.)

It is a collection of recipes. Phiranga and Copacīnī (Cobacīnī) are mentioned in it as they are mentioned in Bhāvaprākasa. Opium (aphīma, ahiphena) and quick silver (pārada) are also often mentioned in it.

RAJ NIGHANTU(17th Century A.D.)

This work is a glossary of medicinal substances with specifications of their virtues. It also describes the properties of different kind of soil, the nature of soil suitable for the cultivation of various medicinal plants; variety of trees, cereals, oils, vegetables, roots, leaves, flowers and fruits, properties of fresh and salt waters, and gives, besides, a mine of useful information. This work is very eloborate, and is much valued by Indian practioners. The order observed by this writer in arranging the drugs differs from that of his predecessors. He classifies the herbs into creepers, plants, trees and grasses, and describes how each part of them is to be used medicinally. This author also mentions of about a hundred new medicines which use do not come across in the works of his predecessors.

1. Yogāratnākara, 88, 97, 98, 180-181.
2. Ibid., 197.
3. Ibid., 30, 47.
4. Ibid., 182.

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The most important of them are -

KANDURA (Gyrardinia heterophylla)
JINJHIRA (Triumfetta angulata)
RUDANTI (Cressa cretica), and
RUDRAKSHA (Elaxo carpus ganitrus)

YOGATARANGINI (Middle of the 17th Century A.D.)

This work mentions use of Saṅkhiya (Arsanic, Metalic poison) in Firanga roga (syphilis) for the first time.

As would appear from the list, the author has utilised all the available material right from Caraka to Yogatarangini. Lolimbaraja has been quoted abundantly but the last work quoted is Trimalla Bhatt's Yogatarangini. In fact it follows the Yogatarangini in style and content. Trimalla Bhatta is placed in middle 17th Cen. A.D. As regards the lower limit, Bhaisajya Ratnavali of Govindadasa (18th Cent. A.D.) has followed this work. Moreover, there is a MS of the work at Anandasrama, Poona dated 1746 A.D. and as such it can not be placed later than this. Hence the work may be placed in the end of the 17th Cent. A.D.

So the most appropriate date of Yogāratnākara is 1676 A.D.

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CHAPTER-IV

STUDY OF DISEASES, THERAPEUTICS, HERBS AND DRUGS DISCUSSED IN YOGARATNAKARA

Yoga means collection of many drugs in a medicinal preparation. When the physicians of Indian Medicine found themselves helpless to cure the complicated disorders of Human body, they were forced to innovate many new formulae of medicines. They compounded many drugs to increase the potentiality of the therapeutics. This increase of curing power in various formulae was very essential. Because commonly used medicines were unable to resist the chronic diseases. In due course these new formulae collections (Yoga Samgraha) were given a shape of treatise. Many new books beginning with the name of Yoga were written during 10th Century A.D. and onwords.

YOGARATNA SAMUCCAYA[1] (10th Century A.D.)

The aforesaid definition of formulae collection (Yoga Samgraha) was fulfilled when Candrata wrote his Yogaratnasamuccaya in 10th Century A.D. He is regarded the first physician of Indian Medicine who cleared the path of Yoga Samgraha. Candrata was followed by Sodhala.

Candrata is son of Tīsata. Candrata is quoted by Cakrapani (11th Century A.D.) and he himself quotes Jejjeta (9th Century A.D.). Thus Candrata may be placed between this period. Yogaratna Samuccaya was compiled in 10th Century A.D. or 1000 A.D.

YOGARATNAVALI[2] (1574 A.D.)

It was written in the reign of emperor Akbar at Ahmadābād in 1574 A.D. The whole treatise is divided in twelve chapters.[3] The writer of Yogaratnavali was Dāstanaya Gangadharkrita.[4]

YOGASĀRA[5] (1600 A.D.)

Yogasāra[6] was compiled by Daksha son of Vānāra. In it a medicinal preparation - Madan Modak made by Vijaya (Bhanga)- a narcotic drug is cited. This citation proves

1. The figure indicates page number of Nirnanya Sagar edition of Yogaratnakara - 100.
2. Yogāratnākara, 182.
3. Rāghawan; Sharma P.V.; Ayurveda Ka Vaigyanik Itihas, p. 330, 1981.
4. Author of Yogaratnavali is Gangadhara son of Dās.
5. Yogāratnākara, 39.
6. Kashi Hindu Viswavidyalaya, B 2096, p.p. 330, Ayurveda Ka Vaigyanik Itihas, P.V. Sharma.

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that this treatise was written after 14th Century A.D. The Botanical name of Bhanga is (Cannabis Sativa Linn).

YOGA SHATA[1] (15th Century A.D.)

Yogasataka attributed to Vararuchi. Comm. by Rūpanayana. Date of MS Samvat, 1849. Published with Simhalese Comm. by Don. A. de S. Devarakkhita by M.P. Perera, 4th edn. is edited by Batuvantudave, Colombo, 1886. A third edn. is printed at Nirnaya Sagar Press, Bombay with Hindi notes.

Aufract has mentioned Nagarjuniya Yoga satak, Madan Singh type, Lakshmidas type Yoga Satak.

YOGATARANGINI[2] (Middle of the 17th Century)

Yogatarangini of Trimalla 1751, this well known collection of recipes[3] must, however, be much older, as L, 203- the MS written in 1498 of another work by Trimalla is recorded. Trimalla flourished between1383 and 1499 A.D. according to Prof. H. D, Velankar (Catal, BBRAS, MSS, Vol. I, 1925, p. 59). He was a Tailaṅga Brahman, son of Vallabha, grandson of Siṅgaṇabhaṭṭa, father of Saṅkara bhaṭṭa the author of Rasapradipa. Yogataraṅgini is printed at (I) Venkateshwar Press, Bombay, and (II) Ass, Poona 1913.

Trimalla Bhatta (17th Century A.D.) has mentioned in his Vrihatyogatarangini (Part II, Taranga 27) the use of Sankhiya (Arsanic, Metalic poision) in Firanga roga (syphilis) for the first time.

There are two editions of Trimalla Bhattas's treatise. The first is Yogatarangini and another is Vrihat Yogatarangini. Yogatarangini[4] is comparatively short. This whole treatise is completed in 81 tarangas. Materia Medica is mainly described in it. Trimalla Bhatta flourished after Bhava Mishra and Lolimbaraja. Because the references of these two are quoted in Yogatarangini. On the otherside Yogaratnakara has quoted Trimalla Bhatta. So the period of Yogatarangini is between Lolimbaraja Beginning of seventeenth Century and Yogaratnakara (Last phase of seventeenth century). Thus the justification of Yogatarangini's period could be done as middle of the seventeenth century A.D.

YOGĀRATNĀKARA (1676 A.D.)

Yogaratnakara comes last in this chain but before Bhaisajyaratnavali (18th Century A.D.). The author has utilised all the available material right from Caraka to Yogatarangini.

1. Yogārathākara, 226.
2. Ibid., 182.
3. Cf. Dietz, Anal. Med., pp. 145 ff, 10, 955 ff.
4. Lakshmi Venketaswer Press, Bombay C. 2013.

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Lolimbaraja has been quoted abundantly but the last work quoted is Trimalla Bhatt's Yogatarańgini. In fact it follows the Yogatarangini in style and content. Trimalla Bhatta is placed in middle 17th Century A.D. As regards the lower limit, Bhaisajya Ratnavali of Govindadasa (18th Century A.D.) has followed this work. Moreover, there is a MS of the work at Anandasrama, Poona dated 1746 A.D. and as such it can not be placed later than this. Hence the work may be placed in the end of the 17th Century A.D.

No indication whatsoever is found in the text about the authorship. Scholars say that it was composed by a Jain priest named Narayana Sekhara. Some take him as Nayana Sekhara.[1] The confusion is based on the fact that there is another work by this name in Hindi quedruplets written by Nayana Sekhara in 1680 A.D.

J. Jolly, a German Scholar wrote his book on History of Indian Medicine in which he assigned the date of Yogaratnakara 1676 A.D.

An account of diseases referred to in Yogāratnākara is described below to clear the concept of Matéria Medíca of Ayurveda. Then therapeutics, herbs and drugs will be discussed one by one in this chapter.

MATÉRIA MEDÍCA (The branch of medical science treating of drugs)

DISEASES - (How to Ascertain)

Nidána (causes), Purva rupa (premonitory indications), Rupa (symptoms, Upashaya administration of drug and diet), and Samprápti (fulness or development) are the five principal means for the ascertainment of disease.

CLASSIFICATION OF DISEASES

Diseases may generally be classed under two head. Those diseases, which are due to the excitement of the faults, are called Organic or Constitutional. Those which are brought about by wounds, blows, or curses, or incantations or the influence of evil spirits are called Acquired or Anccidental.

In Yogāratnākara the different kinds of diseases caused by fever quoted from Hemadri (13th Cent A.D.) are given as stated below.[2]

(1)	Jwara	-	Fever
(2)	Atisāra	-	Diarrhoea
(3)	Grahani	-	A part of intestine

1. Aufrecht does not mention this author. He mentions only Yogāratnākara, a work on Yoga by Vireswaranand quoted in Lauhapradipa.
2. Yogaratnakara, Vol. I, Page 183.

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(4)	Arsh	-	Hemorrhoids or Piles
(5)	Aajeerna	-	Indigestion
(6)	Visuchika	-	Cholera
(7)	Alsaka and Bilambika	-	Tympanitis
(8)	Krimi	-	Worms
(9)	Pandu & Kámala	-	Chlorosis, Anaemia & Jaundice
(10)	Halimak	-	A kind of Jaundice (Chlorosis)
(11)	Rakta - Pitta	-	Haemorrhage
(12)	Raja Yakshama	-	Phthisis
(13)	Urh Chattah	-	Ulceration of the lungs
(14)	Kasa	-	Bronchitis
(15)	Hicca and Shwása	-	Hiccup and Asthma
(16)	Swarabheda	-	Hoarseness of Voice
(17)	Arochaka	-	Disgust for food
(18)	Chhardi	-	Vomiting
(19)	Trishna	-	Thirst
(20)	Murchha	-	Swoons
(21)	Panatýaya	-	Diseases of Intoxication
(22)	Dáha	-	Burning of the skin
(23)	Unmáda	-	Insanity
(24)	Apasmar	-	Epilepsy
(25)	Vatabyádhi	-	Diseases of the Nervous System
(26)	Váta - Rakta	-	Leprosy
(27)	Urustambha	-	Paralipsia
(28)	Āmaváta	-	Acute Rheumatism
(29)	Sula	-	Abdominal Pains
(30)	Parináma Sula	-	When the disease manifest itself during digestion it is named Parináma sula
(31)	Anaha and Uda Vartta	-	Intestinal and other kinds of obstructions
(32)	Gulma	-	Abdominal and other internal Tumours
(33)	Hridroga	-	Heart - Disease
(34)	Mutrakrichhra and Mutraghata	-	Strangury and Retention of Urine
(35)	Ashmaree	-	Calculus or Stone

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(36)	Prameha	-	Urinary Troubles and diseases of the Urethra
(37)	Madhumeha	-	Diabetes
(38)	Prameha Pitika	-	Diabetes
(39)	Medo Roga	-	Obesity
(40)	Udara roga (Jalodar)	-	Abdominal Dropsy
(41)	Shotha Roga	-	Oedema or Inflamation
(42)	Briddhi	-	Enlargement of the Scrotum
(43)	Galaganda roga and Gandamala	-	Bronchocele and Enlargement of Thyroid Glands
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1. JWARA FEVER[1]

The symptoms that may be observed in different kinds of fever are necessarily very variable both in themselves and in their combinations.

1- Rise of temperature of the body. 2- Mental cheerlessness. 3- Alteration in the secretions indicated by dificient elimination of water from the body as characterised by stoppage of perspiration, dryness and roughness of the skin, though these are by no means

1. Yogaratnakara, Vol. I, Page 183.

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always observed, for in cases caused by excitement of pitta there is more or less perspiration. 4- Derangement of the digestive system and deficient secretion of digestive fluids. The tongue therefore is perched and dry and the patient is generally thirsty. There is also nausea and disinclination for food. 5- Change in the character of the urine. 6- The pulse is full and increases in frequency and shows various characteristics. 7- The respiration or breathing is generally increased. 8- Chills and rigor are often experienced. 9- Pain in almost every limb specially in the back. 10- Restlessness, Insomnia and in high fever delirium are not uncommon. 11- Loss of flesh and weight and consequent debility not infrequently induces anaemia.

SANNIPATA[1]

Sánnipáta fever is never easy to cure. If the bowels are irregular and all the faults are excited and if the digestive fire is destroyed the case becomes incurable. Otherwise the disease can be cured but with difficulty. The critical days are the seventh, the ninth, the eleventh, the twelfth, the fourteenth, the eighteenth, the twentysecond, and the twenty fourth. If fever gradually decreases in intensity, the three faults slowly, become lighter and the senses begin to recover, sleep returns, the action of the heart improves, the stomach and the body become light, and the mind becomes steady,and physical strength returns, that is if these and other favourable symptoms manifest themselves and the critical days are one after another passed, then the patient recovers.

AGANTUKA JWARA[2] (or externally induced Fevers)

Wounds inflicted with weapons, or brick-bats, or clenched fists or sticks, incantations, meaning rites performed with the aid of mantras for bringing about disease or death of another person, the influence of evil spirits, or of such passion as lust and wrath and grief, and courses denounced by Brahmans, - these are causes that produce Accidental or Externally Induced Fevers. The particular fault that is excited by any of these causes and which manifests itself prominently is spoken of as Anubandha of the fever that appears.

BISAMA JWARA[3]

Improperly treated acute fevers, where the dosas are only temporarily suppressed by powerful drugs, turn into Bisamajwara. The dosas (faults) which had been improperly suppressed again gain ascendency as the patient returns to his usual habit of life. The revived dosa (fault) takes its hold on some of the dhátūs or elements of the body, and thus cause Bisamajwara or Irregular Intermittent Fever. Some times Intermittent Fever may start from the beginning and history of suppressed acute fever can not be traced.

1. Yogaratnakara, Vol. I, Page 185.
2. Ibid., Page 190.
3. Yogaratnakara, Vol. I, Page 191.

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2. ATISĀR (Diarrhoea)[1]

Heavy meals or such foods as are difficult to digest, or are very oily, or very dry, or very hot, or very cold, or very watery, or very hard, or that are composed of hostile or inharmonious ingredients such as milk and meat or fish, taking food before the last dish has been digested, improperly cooked food, irregular diet (too much one day and too little another day, or eating at irregular intervals) excessive or injudicious, or insufficient use of emetics and purgatives and enemata, vegetable or mineral poisons, vitiated wine or water unaccustomed dishes, irregularities of season or weather panic, grief, remaining in water, for a long time, suppressing calls of nature, worm in the intestines are the chief causes that lead to diarrhoea.

3. GRAHANI[2] [Disease of the Intestine]

After diarrhoea abates, and before the power of digestion is fully awakened improper diet enfeebles the whole of the digestive system, specially the intestines called Grahani, though which absorption of the nutritive element of the food takes place. Loss of appetite supervenes and all the three faults are soon excited. The chief symptom is a severe type of indigestion, the stools containing more or less of undigested food particles. The evacuations are of an exceedingly foetid odour. Sometimes constipation appears. Pain in the stomach which is more or less constant is another chief characteristic. In severe cases the stomach is so much irritated that it throws off the food soon after it is taken. This disease is called Grahani, because it has its source in the vitiation of the intestine known as Grahani. It may supervene dysentery or may appear without dysentery.

4. ARSH (Hemorrhoids or Piles)[3]

At a distance measured by the width of four fingers and a half inwards from its mouth there are three rings in the rectum. These are called valis. The innermost one, of the width of a finger and a half, is called 'Pravāhani'. The next, which is of the same width, is called 'Visarjjani'. The third, which is of the width of one finger, is called 'Samvarani'. The remaining space, of the width of half a finger, is called the mouth of the rectum. Bāyū, pitta and kafa, becoming vitiated, vitiate the skin, flesh, and adeps, and causes cutaneous excrescences to grow from the rings spoken of above. These excrescences are called Piles. They are of two kinds, viz., External and Internal. When they appear outside the mouth of rectum, they are called External; when inside, they are known as Internal Piles. Besides the rectum, piles or hoemorrhoids manifest themselves in the penis, the nose, the ears, and certain parts of the body.

1. Yogaratnakara, Vol. I, Page 254.
2. Ibid., Page 278.
3. Yogaratnakara, Vol. I, Page 294.

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The general symptoms of this disease are constipation of the bowels, indigestion, excessive pain during defection of hard stools, and discharge of blood from the fleshy growths. From a few drops to half a seer of blood may be seen to be the measure of the discharge. When the disease has assumed a severe form, discharges of blood may take place during urination or even when the patient sits firmly on any hard or soft seat.

5. AGNIMANDYA (Anorexia)[1]

Excessive drinking of water, intemperate use of foods which are rich and heavy or unsavoury, suppression of the calls of nature excessive anxiety, sleep during day and night-keeping weaken the digestive power. Indigestion is also produced if the food be not well masticated, or if the patient exposes himself to excessive changes of temperature. Fault of the digestive organs and sometimes worms in the stomach may create the malady. Sporting in water for a long time as also excessive use of betal leaves with nuts and spices, are some of the causes of indigestion.

6. AJEERNA (Loss of Appetite, and Indigestion)[2]

In Ajeerna, heaviness of the body, nausea, swelling of the cheeks and the eye-balls and eructations with the taste and smell of the food taken, are the principal symptoms.

7. KRIMI (Worms)[3]

Worms are of two kinds, according as they are produced by internal or external impurities. Internal worms are again subdivided into three classes, according as they originate from viz., (1) stools, (2) kafa, (3) blood.

Eating before the food last taken has been digested, excessive indulgence in sweet or sour, foods and drinks, too much of liquid food, drinking dirty water, meat, pot herbs, phaseolous radiatus, curds, raw sugar, inharmoniously combined food such as milk and fish, milk and meat, want of physical exercise, sleep at day time, etc., produce worms within the body and the symptoms are fever, paleness of the body, deep-seated pains in the stomach, diseases of the chest, general langour of the body delusions, disgust for food, nausea, vomiting, watery secretions from the mouth, indigestion, distaste for food, itching of the nose, grinding of the teeth during sleep, sneering, etc.

THE SYMPTOMS OF WORMS GENERATED IN STOOLS

Worms born of stools are produced in the Pakásaya, the intestines. These worms generally move about in the lower regions. Sometimes, however, they come upwards to

1. Yogaratnakara, Vol. I, Page 309.
2. Yogaratnakara, Vol. I, Page 313.
3. Ibid., Page 331.

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the Āmásaya stomach. When the worms come upwards, the breath is foetid. Stool-born worms may be dark, or yellow, or white, or black. Some are as small as paddy; some are as long and thick as earthworms; some are round as balls,while some are flat and long like strips of leather. There are some, again, that are of the width and thickness of a Tumbi[1] seed long with nodules, sometimes as long as 18 feet and are due to excessive indulgence in meat pork or eating meat that is not properly boiled. These should be extracted with care, drawing them slowly and gently like thread so as not to break them. When the stool-born worms travel out of the place where they are generated, watery motions, deep seated pains in the stomach, paralysis of the stomach and the intestines, emaciation of the body, roughness of the skin, paleness of complexion, frequent horripilation, weakness of the digestive fire, itching sensation in the anus etc., are noticed.

THE SYMPTOMS OF KAFA BORN WORMS

Worms due to kafa are generated in the Āmásaya and move about in the stomach. Like the stoolborn worms, their shapes and sizes and colours differ; worms caused by Kafa produce nausea, watery secretions from the mouth, indigestion, disgust for food, swoons, vomiting fever, suppression of stools and urine, emaciation of body, constant sneezing inflammation of the schneiderian membrance, and others of the like.

SYMPTOMS OF BLOOD BORN WORMS

Blood-born worms are generated in the blood bearing ducts. Eating food inharmoniously combined such as milk and fish etc., eating before the food last taken has been digested, and eating such articles as pot-herb in an excessive measure, produce these blood-born worms. These worms are copper coloured, very minute, globular in shape and have no locomotion of their own.

SYMPTOMS OF WORMS BORN OF EXTERNAL IMPURITIES

Worms born of external impurities arise from sweat and filth of the body. Hence, want of cleanliness is the principal cause. The shapes and sizes of these worms are of two kinds viz., Yukas and Likhyas. The yukas have many feet, are dark in colour and live in such part of the body as are over grown with hair. Likhyas are very minute white in colour; and may sometimes be seen on the clothes one wears.

8. PANDU & KĀMALA (CHLOROSIS, ANAEMIA & JAUNDICE)[2]

Excessive indulgence in physical exercise, sexual pleasure, sour or saline food, wines and spirits, chillies, pepper, mustard, and other articles of keen virtues, and the use

1. Tumbi or Katumbi is a wild veriety of Lagenaria vulgaris.
2. Yogaratnakara, Vol. I, Page 336.

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of burnt earth as food, lead to an excitement of all the faults which, in their turn, vitiate the blood and lead to Pándu and Kámalá. Before the appearance of chlorosis, the skin becomes cracked, the mouth frequently waters, the whole body becomes languid, a desire is felt for eating burnt earth, the eye-balls become swollen, stools and urine become yellow, and indigestion is present. There are five kinds of chlorosis, according as they are caused by báyú, pitta, kafa, tridosa and eating of earth.

9. RAKTA PITTA (Haemorrhage)[1]

Exposure to heat, severe physical exercise, grief, continuous sauntering or travelling on foot, sexual excesses and eating in large measure such articles of keen virtues as pepper etc., or such articles are abound in alkaline ashes, or things which are of pungent taste, excite the pitta, and produce hemorrhages. Suppressed menstrual flows may appear from the mouth, the nose, the eyes, and the ears, and the anus. The generative organs, the mouth and the anus are generally the chief outlets of blood in cases of hemorrhage. In severe case discharge of blood may take place even through the pores of the skin.

10. RAJYAKCHAMA (Phthisis)[2]

When a person takes up battle, reading, weightlifting, travelling on foot, leaping, jumping etc. or falls down or has injury, or other exertive actions or actions disproportionate to strength his chest is wounded and vāyu having been vitiated aggravates the other two dosas and run here and there (in the body). Situated in head, it causes headache, located in throat, it causes irritation in throat, cough, hoarseness of voice and anorexia, situated in sides it causes pain in sides, situated in rectum it causes diarrhoea; situated in joints it causes yawning and fever and situated in chest it causes chest pain. Due to wound in chest, the patient on coughing expels sputum with blood (haemoptysis) from the hollow chest with difficulty experiencing severe pain in chest. Thus the phthisis caused by over-reaction is associated with the above eleven symptoms.

Excessive reducing due to envy, eagerness, fever, terror, anger and grief and excessive indulgence in sexual intercourse and fasting lead to loss of semen and ojas. This in turn, due to loss of consciousness, vitiates vāyu which further aggravates the other two dosas and produces these eleven symptoms such as-coryza, fever, cough, bodyache, headache, dyspnoea, diarrhoea, anorexia, pain in sides, feeble voice and distress in shoulders. These eleven symptoms indicate the advent of the great disease, rajayaksma (phthisis) due to wasting which leads to loss of life.

1. Yogaratnakara, Vol. I, 347.
2. Yogaratnakara, Vol. I, Page 363.

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11. KĀSA ROGA[1] (Bronchitis & Cough)

Admission of smoke or dust into the mouth or the throat and the nostrils, upward diversion by báyū of undigested juices, wrong passage of particles of food into the wind pipe owing to quick eating, suppression of the urgings of stools and urine sneezing and other causes excite the báyū and reflexly the pitta and the kafa also. This originate Kásarōga which includes cough and bronchitis.

The general symptom of the disease is the constant emission through the mouth of a sound that resembles the noise made by striking a vessel of white brass with a stick due to spasmodic contraction of the chest walls. At first the patient feels his mouth and throat irritated as if by the thorny ends of a large number of grains of barley and feels pain in swallowing. This disease is classed under five heads according as it is produced by 1. Báyū, 2. pitta, 3. kafa, 4. Ulceration of the Lungs, 5. Consumption or gradual waste, 6. Old age and decrepitude. But in consequence of some one of the faults being more excited than the other two, it falls within one of the first varieties mentioned above.

12. HICCA (HICCOUGH)[2]

Such foods as are not digested within proper time, but lie in the stomach in an unchanged state producing a buring sensation in the chest and the throat, or such foods as are heavy, rich, dry, or excitant of kafa or are cold, residence in cold places, admission of smoke and dust into the nose, or respiratory passages, exposure to the sun or strong winds, violent physical exercises as cause pain in the chest, bearing heavy loads, long and fatiguing walks, suppression of the urgings of stools and urine, fasts and all such practices as make the constitution dry, lead to hiccough.

13. SHWASĀ ROGA (Asthma)[3]

When in consequence of the causes already enumerated the báyú and kafa becoming excited, obstruct those ducts of the body which bear the life breaths called Prána and Udána, and the báyú itself, obstructed by the kafa, is turned from its normal course to other directions, producing Asthma. The premonitory symptoms are pains in the chest, flatulence and pains in the abdomen, suppression or scanty stools and urine, insipidity of the mouth, and pains in the head. Asthma also is classed under five heads. They are 1. Kshúdra, 2. Tamaka, 3. Chhinna, 4. Urddha, and 5. Mahá.

The word Kashúdra implies simple or mild. Tamaka means pertaining to darkness. Pratamaka or Santamaka means aggravated Tamaka. Chhinna implies interrupted.

1. Yogaratnakara, Vol. I, Page 400.
2. Yogaratnakara, Vol. I, Page 422.
3. Yogaratnakara, Vol. I, Page 427.

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Urddha is upwards, and Mahá or Mahat implies severe or grave.

SWARABHEDA (Hoarseness of voice)[1]

Loud exclamations, swallowing poisonous and deleterious articles, wound on the throat, excite the "Three Faults", affect the voice-box, the nerves and muscles about the same and produce either hoarseness or complete stoppage of the voice. It may also be caused by phthisis. There are six varieties according as the attacks are due to 1. Báyú, 2. Pitta, 3. Kafa, 4. Tridosa or all the three faults, 5. the adeps, and 6. Consumption.

With excited báyú the voice becomes low and is uttered with difficulty and resembles the bray of the ass. The stools, urine, eyes and face become dark. When pitta is the exciting cause, the voice becomes keen but feeble, and the usual bilious symptoms manifest themselves. When kafa is excited, the throat being always filled with kafa, the voice becomes very low and indistinct, and the patient can hardly speak without repeatedly clearing the throat. In the variety born of excitement of all the "Three Faults", the symptoms of each of the three simple varieties present themselves in a state of union. In the variety produced by derangements of the adeps, the voice becomes very low and indistinct and issues at intervals. The patient feels almost continuously thirsty. When consumption leads to hoarseness, the voice becomes exceedingly weak. The patient feels pain while speaking and thinks that it is accompanied by vapours. This kind of hoarseness, as also that born of the excitement of all the Faults, is incurable. The disease, when it affects a weak man or one that is old, or when it is of long standing, or when it is congenital, or when it affects a person of adipose body, becomes incurable. If in that variety of the disease which is born of consumption, the voice becomes at once suppressed, death is seen to ensue.

15. AROCHAKA (Disgust for Food)[2]

Food is essential for the upkeep of the body and hence for the maintenance of life. Whenever the system feels the want of one or more of its elements desire for food or hunger is the result. So when one has no liking for food inspite of hunger he is truly suffering from a disease. This in Ayurveda is called Arochaka and is of five kinds according as it produced by 1. Báyu, 2. Pitta, 3. Kafa, 4. All the three faults and 5. Accident. Sudden fear or grief, or wrath, or excessive cupidity or desire for possessing a particular thing or partaking of such food as creates disgust, repulsive foetid or repulsive smell etc., are predisposing causes of Arochaka.

When Arochaka is due to báyú the patient feels an astringent taste in the month. His

1. Yogaratnakara, Vol. I, Page 436.
2. Yogaratnakara, Vol. I, Page 440.

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teeth become very sensitive. There is pain also in the chest. In cases due to pitta the taste in the mouth is bitter or acid. There is a foetid smell and the mouth itself may be hot to the touch. Besides, thirst and a burning sensation in the skin are not uncommon. With excited kafa there is a sweet or saline taste in the mouth which itself may be slimy and cold with kafa. In those cases of Arochaka which are due to accident, there is no change of taste in the mouth. The mind is always perturbed in cases of accident. Vertigo. stupefaction, and similar mental conditions are therefore commonly met with.

16. CHHARDI OR BAMANA (Vomiting and Nausea)[1]

Excess of liquid food or drinks, oily food, repulsive food, indulgence in too much of salt, irregularity in respect of food and exercise,fear, anxiety, indigestion, worms in the intestines, any thing that excites antipathy or detestation during pregnancy and similar other causes excite the 'Three Faults' and produce nausea. The excited 'Faults' quickily afflict the mouth, which is rendered insipid, and cause severe pain all over the body. Vomiting and nausea are due to 1. Báyu, 2. Pitta, 3. Kafa, 4. all Three Faults, and 5. Accidents. The premonitory symptoms are desire or tendency to throw out the contents of the stomach, total suppression of eructations, saline and watery secretions from the mouth, and a disgust for food and drink.

17. TRISHNA ROGA (Thirst)[2]

The Báyú excited by fear, excessive toil, loss of strength, and nervous excitements, while the pitta excited by pungent and sour food, by wrath, by fasts, and other causes, produce thirst. The water bearing ducts being all vitiated by the exited báyú may also cause it. Before an attack the palate, the throat, the lips, and the mouth become dry. A burning sensation is felt all over the body and there may appear even delirium, swoons, and vertigo. Thirst is of seven kinds according as it is due to 1. Bāyú, 2. Pitta, 3. Kafa, 4. Wound, 5. Waste. 6. Undigested food, and 7. Food stuff.

18. MURCHHĀ (Swoons)[3]

Food and drink inharmoniously combined, suppression of the urgings of stools and urine, external injuries and all acts which lessen the attribute of Sattwa[4], excite the báyú

1. Yogaratnakara, Vol. I,Page 447.
2. Yogaratnakara, Vol. I, Page 457.
3. Yogaratnakara, Vol. I, Page 466.
4. The three words, Sattwa, Rajas, and Tamas, roughly speaking, correspond with Goodness, Passion, and Darkness. All acts of human beings proceed from one or the other. Piety and all good acts are inspired by the attribute of Sattwa; all acts appertaining to profit and pleasure proceed from Rajas, while all sinful acts are inspired by Tamas. Sattwa is unconnected with worldliness of every kind. It is concerned with all acts of worldliness, such as proceed from affection for kinsmen, the desire for wealth and pleasure, & C. Sin and crime appertain to Tamas.

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and other Faults. These, penetrating into those ducts which are the seat of the mind and by which the mind communicates with the senses, increase the attribute of Tamas and produce swoons or loss of consciousness. Devoid of the sensations of pleasure or pain, the patient feels pain in the chest, and yawns repeatedly, becomes cheerless and uneasy and the mind becomes dull. Swoons are of seven varieties according as it is due to 1. báyú, 2. kafa, 3. pitta, 4. all the faults. 5. blood, 6. alcohol and intoxicating drugs, and 7. the action of poison on the system. Whatever may be the exciting cause the pitta always predominates, for the pitta is the attribute of Tamas.

19. DĀHA ROGA[1] (Burning of the skin)

Through diverse causes, the pitta, becoming excited, produces a burning sensation in the palms of the hand, the soles of feet, the eyes, or, indeed, on the entire surface of the body. The burning sensation is always caused by excited pitta. Hence, in all cases where there is burning there is more or less excitation of the pitta. If the blood be excessively increased through any cause, thirst, copper coloured eyes or of the whole body, and the smell of iron in the body and the mouth, appear in such cases. There is much pain and burning the patient feels as if he is surrounded by a blazing fire. If one does not drink water when thirsty, the watery ingredients of the body dry up and excite the pitta and the kafa, producing a burning sensation both internally and externally. The throat, the palate, and the lips dry up. The tongue comes out while the patient begins to shiver. If the juices, the blood and other dhatūs are wasted a kind of burning is produced in which the patient becomes subject to swoons and thirst, his voice becomes weak and he becomes incapable of exertion. If it is not prompty and properly treated, death is likely to ensue. If in consequence of wounds inflicted with weapons, a rush of blood takes place to the heart or any other part of the body, a frightful kind of burning is produced. If burning be due to wound on the head, or the chest, or any other vital part of the body, it is generally incurable. Any kind of burning which is internal, while the exterior of the body remains cool, is regarded as in curable.

20. UNMĀDA ROGA (Insanity)[2]

Inharmoniously combined food such as milk and fish or food which causes disgust, certain poisons, insults to the deities, the Bráhmans, seniors and preceptors, sudden fear or joy, or grief, disposition of the body or limbs in uneven attitudes, wrestling with stronger men, and similar other acts which put a severe strain upon the nervous system, excite the 'Faults' and vitiate the seat of the understanding, the heart, and all those ducts by which the mind communicates with the organs of sense. This leads to a disturbance

1. Yogaratnakara, Vol. I, Page 479.
2. Yogaratnakara, Vol. I, Page 485.

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of the mind causing Insanity. Insanity is a mental disease. The mind becomes restless and vacant; the understanding, subject to errors; the vision unstable; actions become purposeless; and speech incoherent. These are the general symptoms of insanity.

21. BHOOTONMADA (Insanity due to Evil Spirits)[1]

If malignant and other kinds of spirits and super human beings of other orders, enter the body, a sort of Insanity is generated. Like the Jiva soul entering the material body, these imperceptibly enter the body of one that is afflicted with some disease and manifest their respective characteristics. Those beings that partake the nature of the deities enter the human body on the day or the night of the full moon. The Asuras prefer the morning and the evening twilight hours. The Gandharvas like the eighth day of the moon whole the Yakshas have the first day. The Pitris have a preferance for the new moon and the Nágas, the fifth day of the moon. The Rákshasas are more energetic the night and the Pisháchas during the fourteenth day of the moon, and seek opportunities for possessing an individual. In Insanity that springs from the agency of these super-human beings, one's power of speech, strength, prowess, knowledge of religious and other truths and skill in the mechanical arts increase or decrease to unnatural proportions.

22. APASMAR (Epilepsy)[2]

Báyú Pitta and Kafa, extremely excited by the usual causes produce Apasmár or Epilepsy. Loss of consciousness, subversion and derangement of the eyes, froth from the mouth, and tossing of the arms and the legs, are the common symptoms in epilepsy. The incubatory indications are shivering, a sense of emptiness of the chest, copious perspiration, deep anxiety stupefaction, and loss of sleep. Epilepsy or Apasmar is of four kinds according as it is due to 1. Báyú, 2. Pitta, 3. Kafa and 4. All the 'faults'. Curiously enough epileptic fits occur at interval which appear to have a certain regularity. An interval which appear to have a certain irregularity. An interval of twelve, or fifteen, or thirty days is very common, sometimes the intervals between the fits are longer or it may be shorter.

23. BATABYADHI[3] (Diseases of the Nervous System)

Dry, cold, light, scanty, excessive food, indulgence in sexual congress, nightkeeping, excessive vomiting and purging, excessive loss of blood, long leaps, excessive swimming in water, fatiguing walks, grief, anxiety, waste of the ingredients of the body through disease, suppressionof the urgings of stools and urine, wounds, fasts, falling down from running vehicles, and other causes of a similar kind, provoke the báyú and produce diverse

1. Ibid., Page 492.
2. Yogaratnakara, Vol. I, Page 497.
3. Yogaratnakara, Vol. I, Page 502.

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varieties of nervous disease. The causes which may excite the bayu are various of which eighty forms are referred to in medical treaties, but names have not been applied to all the forms. Those forms only which have been named and whose symptoms also have been indicated, will be noticed here. As regards the other forms all that is necessary to observe is that in treating them such medicines should be applied as are known to alleviate the excited báyú. In some varieties of báta-byádhi there are indications of excited pitta and kafa. This fact should always be borne in mind during treatment of a case and the remedies prescribed in those cases should be able to allay not only the báyú but the excited pitta and kafa also.

24. VĀTA RAKTA (Leprosy)[1]

By exceedingly saline, sour, pungent, alkaline, oily. hot, raw, uncooked, unboiled, indigestible, food, dry or rotten meat of aquatic or marshy animals, meat in excessive measure, or such articles as Dolichos biflorus, Phaseolus radiatus, radish, the variety of dolichos known as simbi, the expressed juice of sugarcane, curds, kanji, wines and other alcoholic stimulants, or food consisting of inharmonious ingerdients, taking food before the food last taken has been digested, and by indulgence in wrath, sleep at day-time and night-keeping, as also by travelling long distances at a stretch on elephants, horses, camels and other animals, the blood becomes heated and vitiated. The vitiated blood, uniting with the excited báyu, produces Leprosy (Váta-rakta). Beginning at either the soles of the feet or the palms of the hand, it travels upwards, slowly like the poison of the rat and pervades, at last, the entire body.

The incubatory symptoms are either copious or total suppression of perspiration, appearance of black spots and pimples on the skin, and more or less want of the sense of touch. If a sore happens in any part of the body, it becomes very painful and shows no sign of healing quickly. The joints become lax, a langour overtakes the whole physical organism. A piercing or cutting pain is felt in every part of the body, as if ants are creeping about under the skin.

25. URUSTAMBHA OR PARALIPSIA[2]

Inharmonious foods as are either too cold or hot or dry or oily excite the báyú. It is also well known that if food be taken before the last one has been digested báyú is also excited. Similar excitement is likewise produced by fatigue, sleep during day time and night-keeping. The bāyú thus vitiated reflexly excites the kafa and the pitta, which generally also carries the food-juice from the Āmāshaya. When these excited elements

1. Yogaratnakara, Vol. I, Page 549.
2. Yogaratnakara, Vol. I, Page 560.

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of the body find their way into the thigh Urūshtambha is produced rendering the limb rather cold and senseless, but sometimes heavy and painful with consequent loss of motile power. The mind necessarily becomes full of anxiety. Pains may also be felt in other parts of the body. The patient imagines that his body is wrapped round with wet cloth. Drowsiness, vomiting, nausea, fever, stupe-faction of the affected leg, loss of the sense of touch, and great difficulty and pain in moving the limb are also noticed. Urustambha is otherwise called Adhyaváta. The symptoms that precede are excessive sleep, great mental distress, stupefaction of the body, fever, horripilation, disgust for food, vomiting, and weakness of both the calves and the thighs.

26. ĀMAVĀTA (Acute Rheumatism)[1]

Milk and fish or such other foods as are inharmoniously combined or are composed of hostile ingredients, also foods that are very oily, excessive indulgence in sexual pleasures, physical exercises, swimming and such practices as may produce exhaustion and bring about loss of appetite, on the other hand, total abstention from locomotion of every kind and similar acts excite the báyú, and drive the unassimilated food-juice of the Āmásaya info joints of the body, which are the seats of kafa. Thus vitiated by the báyú, this accumulation of food-juice produces acute rheumatism (Āmaváta).

General langour or debility of the body, disgust for food, thirst, lethargy, heaviness of the limbs, fever, indigestion, and swellings are the general symptoms of this disease.

27. SULA[2] (COLIC) (Abdominal Pains)

Here after Harita expounded.

ORIGIN OF PAIN IN BODY

For the destruction of Kámadeva Lord Shiva with fury, hurled a trident (Trisule) at Makaradwaja. Seeing this approaching trident towards him, Makaradwaja entered in the body of Lord Vishnu. Lord Vishnu cried in a loud voice, consequently the trident fell on the land and there it became famous by the name of Sula (pain). It sucks the five elements of our physical body. In Yogāratnakara the existance of Sula (pain) is derived by above mentioned definition.[3]

The chief characteristic of Súla is a sharp cutting and piercing pain generally in the abdomen. The pain is sometimes unbearable and makes the patient very restless, sometimes rendering him unconscious.

1. Yogaratnakara, Vol. I, Page 564.
2. Yogaratnakara, Vol. II, Page 5.
3. Yogaratnakara, Vol. II, Chapter I, Page 1 & 2.

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28. PARINĀMA SULA (When the disease manifest itself during digestion it is named Parináma Sula)[1]

The bāyú, excited by characteristic exposures, vitiates the pitta and the kafa and so causes Parinama súla. If the báyú predominates in this disease, the additional symptoms that manifest themselves are flatulence, a rumbling noise in the bowels, suppression of stools and urine, mental distress, and sweat appear. Relief is obtained from cooling operations. This sūla is generated by food that is pungent, or sour, or saline. If there is predominance of the kafa, the symptoms are vomiting or nausea, swoons, and pains of small duration. This sūla arises from pungent or bitter food. When the symptoms indicate the characteristics of two or three 'Faults' Parináma sūla is regarded as born of two or three 'Faults'. If in Parináma súla born of 'Three Faults', the patient's strength, flesh and digestive fire be reduced or weakened, it then becomes incurable.

29. UDÁ VARTTA AND ANAHA (Intestinal and other kinds of obstructions)[2]

When the free play of the báyú is checked by the suppression of the urgings of stools, the urine, the intestinal gases, yawns, tears, sneezing, eructations, amativeness, hunger, thirst, sighs and long breaths, and sleep, the diverted báyú produces what is known by the name of Udávartta.

If the downward movement of the báyú be checked the stools and urine and the intestinal winds become suppressed. Flatulence, langour, pain in the stomach or in every part of the body, and diverse diseases of the nervous system would appear. If the urging of stools is suppressed, rumbling noise and colic in the stomach, cutting pain in the rectum, complete suppression of stools and eructations may develop. Sometimes the stools, which are unable to escape through the usual passage, may come out by the month. The suppression of the urging of urine causes colic in the kidneys and about the genitals. Severe headache, and griping pain in the groins are produced while urine is passed with difficulty or may be entirely stopped.

ANĀHA

When in consequence of the vitiated báyú, the food-juice is not assimilated but accumulates in the system and the intestines become full of stools Anáha is produced. In such cases due to undi-gested food-juice, the symptoms are,-thirst, catarrh in the nose, burning sensation in the head, sula and heaviness of the Āmásaya, stiffness of the chest, and eructations. In Ānáha caused by constipation and accumulation of faeces in the bowels, the waist and back of the patient becomes stiff and painful while the urine and stools also

1. Ibid., Page 11.
2. Yogaratnakara, Vol. II, Page 18 & 24.

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are suppressed. The peristaltic movement of the intestines becomes sluggish and the downward motion of the báyú is checked colic, swoons, vomiting of stools, inflammatory swellings flatulence, and many of the symptoms of Alasaka or intestinal obstructions appear.

30. GULMA ROGA (Abdominal and other Internal Tumours)[1] (Neurasthenic - Tumours)

An abnormal swelling hard and knotty, and of a round or globular form, sometimes a mass of new formation within the abdomen is called gulma, Gúlma may not be truly represented by the word tumour, as by tumour is meant a mass of new formation, which grows, without performing any physiological function. But gulma means, something more. It not only includes all tumours but all abnormal swellings that persist, mostly of a hysterical of neurasthenic origin. A gulma may occur in the thorax, the sides, the abdomen or the region about the naval, and the rectum. The incubatory symptoms are frequent or excessive eructations, stoppage of stools and urine, unwillingness or disgust for food, weakness, flaulence, pains in the bowels and loss of appetite. Gulma is of five kinds, according as it is due to 1. Báyú, 2. Pitta, 3. Kafa, 4. All the 'Faults', and 5. Blood. Besides the characteristic globular swelling the general symptoms are difficulty in passing stools, urine and wind, disgust for food, rumbling noise in the bowels, áñáha, and the upward motion or course of the báyú. These symptoms manifest themselves in every variety of Gúlma.

31. HRIDROGA[2] (Heart Disease)

The heart is the centre of circulation of blood. In fact it is the great pump of the body which forces the blood to circulate through the blood-bearing ducts of the body-the veins, the arteries and the capillaries. The heart beats rhythmically 65 to 70 times a minute and can be distinctly heard when the ear is applied to the left breast under the nipple under which the heart is situated. It can be felt at the pulse (See also under Pulse).

Diseases of the heart are produced by food that is hot, or difficult of digestion, or of an astringent or bitter taste, and also by eating a new before the food last taken has been digested. Suppressing the urging of stools and urine, continued anxiety, toilsome labour and blows on the chest also generate Heart-disease. Pain in the heart or the cardiac region, and palpitation are the chief symptoms. The healthy heart beats rhythmically with two distinct sounds which can be clearly heard by placing the ear on the left nipple. In organic diseases of the heart variations of the sound can be noted. There are five kinds of heart-

1. Yogaratnakara, Vol. II, Page 26.
2. Yogaratnakara, Vol. II, Page 44.

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diseases according as it is produced by 1. Báyú, 2. Pitta, 3. Kafa, 4. All the faults, and 5. Worms.

32. MUTRAKRICHHRA AND MUTRAGHATA (Strangury and Retention of Urine)[1]

The urinary system consists of the Mutrakosha (kidneys) situated in the abdomen near the backbone. The Mutrakosha absorbs water and the unassimilable liquid elements from the ámrasa(food juice). The water is carried by Mutrasrota (urine bearing ducts) to the Mutráshaya (bladder). When sufficient urine is collected in the Mutráshaya a sense of fullness is produced which brings on the desire to void urine. Mutrákrichchra or strangury is characterised by severe pain in passing urine. Foods of keen virtues, medicines of keen potency, dry food, dry wines, the meat of animals that live in sandy deserts, eating before the food last taken has been digested, disgust for food, physical exercise, riding on horses or other swift animals, or in cars and vehicles drawn by such animals, suppression of the urgings of stools and urine and similar causes generate this disease. Mútrakrichchra is of eight varieties according as it is due to 1. Báyú, 2. Pitta, 3. Kafa, 4. All the 'Three Faults', 5. Accident, 6. Stool, 7. Calculi, and 8. Semen.

33. ASHMAREE (Calculus or Stone)[2]

The excited báyú dries up the urine and the semen, or both the Pitta and the Kafa producing a hard substances, called calculi, in the mūtrakosha the kidneys or in the mutrádhár - the bladder. In common parlance, this is called Páthari (lit, stone). The premonitary symptoms are swelling in the pelvic regions, accompanied by great urine smells like that of a goat, micturition being difficult. Fever, disgust for food and loss of appetite soon follow. Calculi may also be generated by pitta. kafa and the semen, each rendered morbid by distinctive causes that are known to excite it. Ashmaree, therefore, is classed according as it is due to 1. Báyú, 2. Pitta, 3. Kafa, and 4. Shukra (Semen). The general symptoms are pain about the navel, in the abdomen, in the fork and in the rectum. The mútranali urethra is obstructed by calculi, micturition becomes difficult interrupted and painful. If the urinary passage be not obstructed, the urine is slightly red. Sometimes the urethra may be injured and hemorrhage may result. The urine is in such cases mixed with blood.

34. PRAMEHA (Urinary Troubles and diseases of the Urethra)[3]

Cessation of labour, sitting or lying on bed day and night, indulgence in excessive

1. Yogaratnakara, Vol. II, Page 50 & 64.
2. Yogaratnakara, Vol. II, Page 68.
3. Yogaratnakara, Vol. II, Page 75.

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sleep, eating to excess the flesh of aquatic animals as also of those which live in marshy lands, drinking curds and milk in copious measures, taking new rice, drinking new water (i.e., what falls in generate, excite and vitiate the kafa in the lower intestines. As its consequence, the fat, the flesh and born of kafa is generated. Similarly when the Pitta becomes vitiated, Pitta born Prameha manifests itself When the Kafa and the Pitta are dried up, the Báyú becomes excited. The excited Báyú drives the fat, the marrow, the ojas, and the lasiká towards the lower intestines, and generates Prameha. Prameha is of twenty types. That born of kafa admits of ten division; they are 1. Udakameha, 2. Ikshúmeha, 3. Sándrameha, 4. Surámeha, 5. Pishtameha, 6. Shūkrameha, 7. Sikatámeha, 8. Shitameha, 9. Sanairmeha, 10. Lálámeha; Prameha born of Pitta is of six kinds; 1. Kshárameha, 2. Neelameha, 3. Kálameha, 4. Haridrámeha, 5. Manjisthámeha and 6. Raktameha. Báyú is responsible for four sorts; 1. Vasámeha, 2. Majjameha, 3. Kshaudrameha, and 4. Hastimeha.

35. BAHUMUTRA (Diabetes)[1]

Somaroga is generally called Bahūmūtra and is characterised by copious urination on account of imperfect metabolism. Eating in a large measures,things that are sweet or that generate kafa, excessive sexualibus, sleep at daytime, excessive anxiety, and introducting of poison in the system, are some of the causes that vitiate the watery ingredients of the body, and drive them into the urinary ducts. The watery ingredients, thus vitiated and forced from their places, become transformed into urine and escape repeatedly in copious measure. There is no pain during micturition. Urine is clear, cool, white and inodorous. The symptoms that manifest themselves are excessive weakness, incapacity for locomotion and sexual indulgence, inability to hold the head erect, dryness of the mouth and the palate, and insatiable thirst. This disease is called Soma-roga because of the waste that it called Sōma.

36. MEDO ROGA (Obsity)[2]

Medo-roga or obesity is characterized by excessive development of the bodily fat. It is generally called corpulence. Want of physical exercise or sleep at daytime, and such foods as foster kafa are generally responsible for obesity. During sleep at day time the food instead of being properly digested, becomes transmuted into a raw juice that is sweet in taste. From the oily element of this raw juice results an increase of the adepose tissues and bodily fat which characterizes obesity or medo-roga. In consequence of the extra-ordinary increase of adeps the juice-bearing and the blood-bearing ducts become obstructed. The result is that the other ingredients of the body derive no nourishment, only

1. Yogaratnakara, Vol. II, Page 96.
2. Yogaratnakara, Vol. II, Page 97.

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the adeps increases beyond measure and leads to such obesity as to make the owner entirely incapable of every kind of exertion of locomotion. A remarkable form seen occasionally is acute obesity in which as much as seventy pounds in weight may be gained in six or eight months. Short breaths, thirst, swoons, excessive sleep, sudden obstruction in breathing, stupe-faction of the body, excessive hunger, copious perspiration, a foetid smell of the body, and loss of strength and sexual capacity are some of the symptoms that accompany obesity. In some cases there is marked weakness of the heart.

37. UDARA ROGA (Abdominal Dropsy Jalodar)[1]

Weakness of the digestive fire is the cause of almost all varieties of Abdominal Dropsy. Such food as produces indigestion and accumulation of water in the stomach provoke the 'Faults' which accumulate and obstruct the sweat-bearing and water bearing ducts of the body, and vitiate the upward and the downward breaths (Prána and Apána), and the digestive fire. The result is abdominal Dropsy. When the spleen or the liver becomes excessively enlarged, or when the intestines suffer any injury, and water accumulates within them, Abdominal Dropsy is produced.

Flatulence of the stomach, incapacity for locomotion, weakness, total loss of appetite, swelling, langour, sluggish condition of the bowels, burning of the skin, and drowsiness are the general symptoms.

38. SHOTHA ROGA (Oedema or Inflammation)[2]

Food containing alkaline ashes, or which are sour, or of keen virtues, or hot or heavy, may produce oedema in the debilitated. Emaciation or weakness which generally follows fasts, irregularity of diet, abuse of emetics and purgatives, fever, diarrhoea, grahani, jaundice, piles, hemorrhage, enlargement of the spleen or the liver, may lead to oedema or inflammatory swellings. Curds, unripe articles, pot herbs, or food consisting of such inharmonious ingradient as milk and fish, and eating earth or burnt clay lead to oedema. If, again, one does not take emetics or purgatives when one requires them, or if emetics or purgatives be not administered in sufficient and proper measure, this disease manifests itself. Women, after abortion or premature delivery, are generally attacked by it. Wounds also, inflicted on vital parts, may also produce it. The excited Báyú, forcing the vitiated blood, the pitta, and the kafa, into the outer ducts of the body, and itself becoming obstructed by them, causes the skin and the body to swell.

39. VRIDDHI (Enlargement of the Scrotum)[3]

1. Yogaratnakara, Vol. II, Page 102.
2. Yogaratnakara, Vol. II, Page 121.
3. Yogaratnakara, Vol. II, Page 135.

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The excited báyú passes from the groins to the scrotum and then vitiating the other 'Faults' and ingredients of the body, enlarges the scrotum and causes the testicles to swell. Such swelling is generally accompanied by pain. This disease is known by the name of Vriddhi-roga or enlargement of the scrotum.

40. GALAGANDA ROGA (Bronchocele and Enlargement of Thyroid Glands)[1]

The báyú, the kafa, and the meda being excited and vitiated, produce an enlargement of some glands (thyroid) situated about the throat. This is known by the name of Galaganda, or Bronchocele. It is regarded as of three varieties according as it is due to 1. Báyú, 2. Kafa, and 3. Meda like elephantiasis, Bronchocele is also common in certain districts and is due to the presence of certain salts in the waters of those localities. In Bronchocele due to Báyú there is piercing pain, as if the patient is being constantly pricked with a hundred needles. The swelling is marked with dark lines; its surface is rough and red. The progress of this kind of Bronchocele is very slow, and it takes a long time to grow. The patient loses the sensation of taste and often there is a sense of dryness in the mouth due to decreased salivation. This variety of Bronchocele seldom or very rarely terminates in suppuration. Bronchoceles which are due to kafa are considerably large and bulky, the colour is generally white. It is cold to the touch and there is a sense of dryness in the mouth due to decreased salivation. This variety of Bronchocele seldom or very rarely terminates in suppuration, Bronchoceles which are due to kafa are considerably large and bulky, the colour is generally white. It is cold to the touch and there is often a tickling sensation; pain is usually absent. There is sweetish taste in the mouth; and often there is accumulation of mucous secretion. The varieties which are of Adipose origin are characterized by its nodular shape with a glossy surface, pale colour, foetid smell, tickling sensation, and presence of little pain which is absent in other varieties. There is no definite fixity as to its size, which varies directly with the size of the body. The patient's face appears greasy and there is often a rumbling noise in the throat. Bronchocele in which there is considerable dyspnoea together with emaciation of the body, disgust for food, loss of appetite and if of more than one year's standing is generally uncurable.

41. SLIPADA (Elephantiasis)[2]

Elephantiasis called in sanskrit Slipada, is commonly known by the name of Goda in Bengal. At first pain is felt in the groins; then swelling appears in the lower part of the legs. At the outset, fever may be evident. Although Slipada arises mainly from

1. Yogāratnākara, Vol. II, Page 143.
 The Thyroid glands are situated in the neck one on each side of the wind pipe. These play an important function in relation to the nutrition of the body and intelligence of the individual.
2. Yogaratnakara, Vol. II, Page 156.

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provocation of the kafa, yet the different symptoms characteristic of báyú and pitta may also be noticed. If báyú predominates, the swelling assumes a dark colour; is dry; cracks also may be noticed on it; it is also accompanied by severe pain. Fever breaks out often and the pains increase or decrease without any apparent cause. If pitta be predominant, the swelling becomes soft, assumes a yellow colour. There is burning and fever. If kafa predominates, the swelling is hard, glossy, white or pale and appears heavy.

42. VIDRADHI (Abscesses)[1]

A local inflammation which has a bright shining appearance and is accompanied by burning and pain and which in the end suppurates is called a Vidradhi or abscess. An abscess may be external when the inflammation is on the surface of the body, or it may be internal when the abscess is deep-seated and may open out into one of the great. cavities of the body. When the excited 'Faults' stationed in the bones, vitiate the skin, the blood, the flesh, and the adeps, the result is the appearance of Vidradhi or Abscess. Internal Abscesses, appear only in such parts as the rectum, the region of the bladder, the region of the navel, the abdomen, the groins, the sides, the spleen, the liver, the cardiac region, and kloma (or that part of the thorax which when dry causes thirst). When an abscess is formed in the rectum, the bowels are more or less affected, if in the bladder, difficulty of micturition, or scantiness of the urine manifests itself. An abscess about the navel produces hiccough, pain and a rumbling noise in the abdomen, while if situated in the abdomen, the general symptoms of excited báyú become predominant. When formed in the groins, severe pain is felt in the throat and the back. When formed in the spleen, dyspnoea sets in; when formed in the cardiac region, pain is felt in every part of the body and there is cough. When formed in the liver, asthmatic breath and hiccough, and when formed in the kloma, excessive thirst appear. In all cases pain is much in evidence.

43. VRANA SHOTHA (Ulcer)[2]

An open sore which follows when an inflammatory swelling suppurates is called Vrana. Before suppuration sets in, the symptoms of the swelling are mild heat, hardness, mild pain, and uniformity of complexion with the body. During the process of suppuration considerable stinging pain is complained of, the part being very tender. Heat and burning sensation also increase and it becomes puffed up like a leathern bag filled with air. The patient becomes restless. Fever, thirst, and disgust for food supervene. After suppuration, the pain decreases, the swelling abates, the colour becomes red, the covering skin contracts, and cracks appear. If pressed, the swelling sinks showing that pus is formed within. Pricking pain and constant itching are also felt. After the swelling bursts, or is

1. Yogaratnakara, Vol. II, Page 161.
2. Yogaratnakara, Vol. II, Page 168.

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opened and pus is letout, a continuous foetid discharge, not copious, takes place; throbbing pains continue, while the patient sometimes feels that he is being pierced with needles. Sores are then developed. Sometimes, at this stage, thirst, swoons and fever supervene.

44. SADYA VRANA (Wounds)[1]

Sadya vrana if properly treated does not develop into sore. The wound should be cleansed at the earliest opportunity with clean water and then with decoction of Trichosanthes dioica and should be tied up with a piece of cloth soaked with clean water. In case of bleeding the bandage should be sufficiently tight. The juice of the leaves of Achyranthes aspera, or those of Eupatorrium Ayapana, or those of Celsia Coromandeliana (Koksima), or those of Croton polyandrum, or the juice of Panicum Dactylon, also stops bleeding. Granulation sets in if a sore be bandaged, after filling the cavity with ghee washed a hundred times and mixedwith camphor and the vrana is soon cured. If these fail the plasters and oils mentioned above should be applied. The ashes of barley spikes, mixed with the oil of sesame, or sesame seeds reduced to paste with milk and the cheese of buffalo's milk, applied to burns as soon as they occur, relieve the pain caused by them. Laving the part with honey and then plastering it with the pulv of barley, relieves pain caused by burns.

45. BHAGNAVRNA (Incurable and Fatal Vrana)[2]

Vrana from which fat and marrow are discharged, or which appear in a vital parts of the body, or which are accompanied by excessive pain, or which burn internally but are cold externally, or which cause loss of strength and flesh and produce asthma, cough, disgust for food, and c., can seldom be cured. Those that emit the odour of wine, or of Aquilaria Agallocha or of ghee, or of sandal wood, or of the flower of Michelia Champaca, are also fatel. Vranas due to accidents such as wounds or fire, are called Sadhya vrana or curable; and a-sadhya or incurable if the discharge is foetid and capious and if the deeper tissues of the body are affected.

46. NÁRI VRANA (Sinus)[3]

If after suppuration of a vrana, the pus and other foetid matter are not properly discharged, mortification of the surrounding tissues gradually sets in and a náli or sinus is produced, which goes towards the deeper tissues.

1. Yogaratnakara, Vol. II, Page 178.
2. Yogaratnakara, Vol. II, Page 188.
3. Ibid., Page 192.

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47. BHAGANDARA (Fistula - in - Ano)[1]

A sinus- like sore sometimes occurs on the side of the anal canal at a distance of two finger's breadth, in wards from the opening. This sore is called Bhagandara or fistula - in - ano. The excited 'Faults' at first cause a Vrana - swelling in that place. That swelling suppurates and then burst of itself. Discharges take place of pus and reddish froth. When the sore becomes enlarged, and deepens, it develops into a sinus, through which stools and urine and semen begin to pass. If an inflammatory swelling occurs in the anal canal in any other way, it ripens and suppurates, and then bursts and generates sinus which soon takes the form of Fistula-in-ano.

48. UP-DAMSHA (Syphilis)[2]

Firanga-roga or Syphilis is originated by sexual contact with a diseased person or with woman who rigidly observe sexual continence. Excessive sexual indulgence, neglect to wash the organ after sexual contact, use of hot water or water mixed with alkaline ashes for washing, as also wound on the organ itself, produce this disease. At the outset small pimples appear on the head of the penis or on the covering skin. The space around each pimple becomes hard. The pimples gradually suppurate and burst. Discharges of pus and sloughs accompanied by foetid watery matter take place. The ulcerated part takes a livid hue. The other symptoms that manifest themselves are fever, nausea, loss of appetite, tastelessness of the mouth, foulness of the tongue, pain in the bones, and headache. In some cases bubonic swellings appear in the groins. The ulcerations or chancres have elevated edges, while the middle portions are depressed or sunk. Syphilis if neglected causes the appearance of pimples all over the body with ulcerations here and there. The eyes become weak. The hair begins to fall off. Pains appear in the joints. Inflammation of the schnoiderian membrane with loss of the sense of smell takes place. Sometimes leprosy may also result and worms generated in the ulcerations. The entire penis itself may drop off from gradual rotting, and death follows soon after.

49. SHOOKA DOSA[3] (Defects in Genital Organ)

Diseases of penis due to application of poisonous drugs.

Lingarshas	-	Polypus of the penis
Gratitha	-	Tumors of penis
Nivritta	-	Protruded glans
Avamantha	-	Inflamed glans
Mridita	-	Bruised glans

1. Yogaratnakara, Vol. II, Page 195.
2. Ibid., Page 200.
3. Yogaratnakara, Vol. II, Page 207.

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Shataponaka	-	Perforated skin (prepuce)
Ashteelika	-	Hard prepuce
Sarashapika	-	Multiple, red swellings of penis
Twakpaka	-	Ulceration of the prepuce
Mansapaka	-	Sloughing of prepuce
Sparshahani	-	Numbness
Niruddhamani	-	Phimosis, concealed glans
Uttama	-	Maculae on the glans
Mamsarbuda	-	Myoma
Raktarbuda	-	Haematoma
Pushkarita	-	Multiple petechae
Sammodapidaka	-	Painless petechae
Alaji	-	A swelling of the size of seed of cardomem
Vidradhi	-	Abscess of the penis
Kumbhika	-	Abscess resembling a small pot
Tilakalaka	-	Wart of penis
Niruddhaprakasha	-	Phimosis
Parivartika	-	Paraphimosis

50. KUSHTHA (Tubercular and White Leprosy)[1]

Kushtha or Leprosy is a choronic disease of the skin which may extend to the underlying tissues and even to the nerves and the bones. It is characterised by the presence of tubercular nodules in the skin specially at the extremities. Leprosy is highly contageous but how it is transmitted is not known. Persons who care for the patient may escape while others may contract the disease byonly occasional association. Possibly natural predispotion plays and important part. Heridity can not also be ignored though cases are on record where children of leprous parents have escaped the disease. It should be noted that the word Kushtha does not mean leprosy alone. The term also includes all varieties of skin diseases which persist and are not easily cured. Inharmoniously combined foods such as milk and fish, or liquid and oily foods that are difficult of digestion, excessive consumption of such articles as new rice, curds, fish, salt, phaseolus radiatus, radishes, sweets, seasame, and raw sugar, suppression of the urgings of stools, urine and vomiting, etc., indulgence in physical exercises or exposure to the sun after a heavy break-fast, drinking of cold water soon after exposure to the sun or fatigue or agitation, loading the

1. Yogaratnakara, Vol. II, Page 211.

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stomach with food while one is suffering from indigestion, neglect of the usual precautions regarding the use of emetics and purgatives, indulgence in sexual congress while the stomach is full, sleep at day-time, insult to seniors and Brahmans, and similar other sinful acts are said to produce kushtha. Modern European theory is that leprosy is caused by Bacillus leprae. Vátarakta and improper administration of mercury may also lead to Kushtha.

51. DADRU (Ringworm)[1]

Dadru or Ringworm-the spots are elevated circular, accompained by itching and full of red pimples.

52. SITA PITTA (Urticaria)[2]

Eruptions sometimes appear consisting of prominent patchers, called wheals. They are of a slighty reddish hue and accompanied by intense heat, great tingling, and excessive itching. The patches and wheals are called Sitapitta or Urticaria and are commonly called Ámavata. Sometimes it is accompanied by pains like to what is caused by needles. Fever and vomiting also supervene. The incubatory indications are thirst, disgust for food, nausea, langour, heaviness of the body and redness of the eyes.

53. AMLA PITTA (Dyspepsia)[3]

Food consisting of such inharmonious combined ingredients as milk and fish, or puried or vitiated food that is sour or that becomes sour in course of digestion, or food that interferes with the proper secretion of digestive elements, neutralizes or vitiates the pitta already generated in the system and produces Amalapitta or Dyspepsia. The common symptoms are indigestion of the food taken, sense of fatigue, nausea or vomiting, bitter or sour eructations, heaviness of the body, burning sensation in the chest and in the throat. There is also disgust for food. When the sour pitta takes a downward course, the patient sees green visions all around him; his mind becomes confused; nausea appears; eruptions like to those of Urticaria evanida appear; loss of appetite, horripilation, and yellowness of the complexion occour. When the pitta takes an upward course, the patient vomits green, yellow, blue, dark matter or like that of water in which flesh has been washed. Besides, the vomited matter is slimy and mixed with phlegm and is sour, or pungent, or bitter in taste. Vomiting takes place either when the stomach is empty or when digestion begins of the food that has been taken. A burning sensation is felt in the throat, the chest, and the abdomen. Headache, burning of the palms and the soles, heat of the body,

1. Yogaratnakara, Vol. II, Page 227.
2. Yogaratnakara, Vol. II, Page 235.
3. Ibid., Page 237.

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excessive disgust for food, fever born of pitta, innumerable pimples accompanied bygreat itching, and many other supervening symptoms appear.

54. VISARPA (Erysipelas and Boils)[1]

Constant use of saline or pungent food, or food that is of fiery virtues, excites the 'Faults' and generates Erysipelas gradually spreads over various parts of the body. Erysipelas is of seven varieties according as it is due to viz., 1. Báyú, 2. Pitta, 3. Kafa, 4. All the 'Faults', 5. Báyú and Pitta, 6. Báyú and Kafa, and 7. Pitta and Kafa. Amongst these, the variety that is due to Báyú and Pitta is called Agni-visarpa, that born of Báyú and Kafa is called Granthivisarpa and that born of Pitta and Kafa is called Karddamaka.

55. VISFOTA (Románthi or Measles)[2]

Románthi or Measles is commonly called Háma in Bengali, Masuriká, otherwise known by the name of Vasanta, is small pox. Both these varieties of eruptive fevers are highly contagious and the patient should, therefore, be segregated as soon as the case is discovered. Measles are characterised by small, red or reddish pimples appearing on the body. When Measles appear the pores of the skin become slightly elevated. Before the actual appearance of Measles, there is generally fever accompanied by pain. The fever generally, continues unintermittently for two or three days and then abates, when Measles appear at first generally on the fore-head and the chin and subsequently over the whole body. The febrile symptoms which thus terminate in Measles are accompanied by either constipation or looseness of the bowels, disgust for food, cough, and difficulty of breathing. If the eruptions become suppressed through chill or other causes.The case becomes difficult to cure. Children generally are susceptable to Measles. In measles as in small-pox the whole mucous lining of the inner surface of the body is affected. Hence, an attack of measles or of small-pox is generally followed by bronchitis, pneumonia, diarrhoea or dysentery.

56. SNAYUKA (A worm causing disease in body)[3]

This disease is described for the first time in Yogaratnakara. Worm bearing wounds on skin are generally called (Snayuk or Naharua).

57. SHEETALA[4] (Small pox)

Food consisting of such inharmonious ingredients as milk and fish, food that is

1. Yogaratnakara, Vol. II, Page 245.
2. Yogaratnakara, Vol. II, Page 252.
3. Yogaratnakara, Vol. II, Page 256.
4. Ibid., Page 266.

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vitiated, the variety of dolichos called Simbi, potherbs, such articles of diet as are pungent, sour, or saline, or consist of alkaline ashes, loading the stomach with food before the food last taken has been digested, and other causes of a similar nature, lead to the appearance of small pox. The disease is called Masuriká, because the shape and size of the eruptions resemble those of Masura or the seeds of Lens Esculenta. The premonitory symptoms are fever, itching pain in the body, restlessness of the mind, swelling of the skin, redness of the complexion, and of the eyes. The disease is said to take hold of particular Dhatus of the body and has several varieties.

58. KSHUDRA ROGA (Minor Diseases)[1]

Sharkararbuda	-	Sebaceous horn, cyst
Indraviddha	-	Circular pustular ulcer
Panasika	-	Fistula inside the ear
Vivrita	-	Pustular ulcer
Andhalaji	-	Hard, Closed papule
Varaha damshtra	-	Ulcerative parotitus
Valmeeka	-	Actinomycosis of foot, madur-a foot
Kacchapa	-	Hard growth, cysts
Tilakalaka	-	Black mole
Gradabhi	-	Erythematus rash
Jala gard-habha	-	Lymphangitis
Pashana gardabha	-	Mumps, parotitis
Rakasa	-	Dry eczema
Yavaprakhya	-	Hard mole
Vidarika	-	Axillary or inguinal bubo
Kadara	-	Corn in the sole
Mashaka	-	Elevated mole
Neelika	-	Bluish patch
Irivelli	-	Painful pustule in the head
Jatumani	-	Congenital mole, birthmark
Gudabhramsha	-	Prolapse of rectum
Sanniruddhaguda	-	Stricture of rectum
Agni Rohini	-	Plague
Kota	-	Erythema, Rashes
Anushayee	-	Deep abscess of the foot
Padmini Kantaka	-	Papilloma of the skin
Chippa	-	Whitlow, Paronychia

1. Yogaratnakara, Vol. II, Page 268.

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Kunakha	-	Onchogryphosis
Alasa	-	Dhobies itch, Ulceration between toes
Mukhadooshika	-	Pimple, Acne
Kaksha	-	Axillary Lymphadenitis
Vrishna kacchu	-	Scrotal eczema
Ganda	-	Enlargement of lymph glands
Rajika	-	Pustules

Various eruptions are included in the class Kshudra-roga or Minor diseases. Many of these have names assigned to them. For the most part they are regarded as skin diseases in Western Medicine.

59. MUKHA ROGA (Diseases of the mouth)[1]

Those diseases which affect the lips, the gums, the teeth, the tongue, the palate, the throat, and other parts of the mouth, are known by the general name of diseases of the mouth. By eating the flesh of animals that dwell in marshy regions, or fish, milk or curds etc., in excessive measure, the 'Three Faults' become excited with the result that diseases of the mouth are generated. In many of the diseases it is the Kafa that predominates.

Diseases of the oral cavity

Mukhapaka	-	Stomatitis Vataja, Pitttaja, Kaphaja, Raktaja, Sannipataja
Pootyasya	-	Hallitosis
Oordhwagada	-	Inflammation of buccal cavity
Arbuda	-	Oral cancer

60. KARNA ROGA (Disease of the Ear)[2]

The Báyú, coursing in abnormal directions within the ear, produces a pain that is very afflicting. If any other Fault, viz., Pitta or Kafa, be excited at the same time, its indications also manifest themselves. This severe pain in the ear is called Karnashula or Otalgia. Sometimes one hears the noises of drums and conchs, etc., within one's ears. This disease is known by the name of Karnanada or Noise in the ears. If the Báyú, or the Báyú and the Kafa, acting together, obstruct the sound bearing ducts of the ear, the result is Vádhirya or deafness. The power of hearing is lost. If one hears within one's ears a sound like that of flutes, the disease is called Karna-kshed. In consequence of wounds on the head, or of one's being drowned in water, or of boils in the ear that suppurate and burst, discharges

1. Yogaratnakara, Vol. II, Page 287.
2. Yogaratnakara, Vol. II, Page 309.

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occur from the ear of pus, foetid juices, or water. This disease is known by the name of Karnasráva or Otorrhoea. If constant itching occurs within the ear, the disease is called Karna-Kandu or itching ears. If in consequence of excited Pitta, the kafa within the ear is dried up, the result is the generation of a kind of filth with in the ear. This disease is known by the name of Karnaguthaka or wax in the ear. If owing to the administration of oily substances, this wax-like filth becomes dissolved and begins to be discharged through the nose and the mouth, the disease is called karnapratináha. It is generally accompanied by Arddhávabhedaka or Hemicrania. Through excitement of the Pitta, filth is generated within the ear and foetid discharges also take place. The disease is called karnapāka or suppuration in the ears. If foetid discharges of pus and other matter, from whatever cause, occur the disease is called Pútikarna. Sometimes blood and flesh rot within the ear and worms are generated in the rotton matter. The disease is called Krimikarnaka. Besides these, other diseases, such as Vidradhi or abscesses, Arbbúda or tumours, occur in the ears. From the entrance of worms or insects, and wounds, diverse other ailments afflict the ears.

61. NÁSÁ ROGA (Disease of the Nose)[1]

The Kafa, dried up by the Báyú, obstructs the nose, and a pain is felt like to what is caused by the exhalation of smoke through the nasal duct. Sometimes the nose becomes dry and sometimes not so, loss of the sense of smell as also of the sense of taste is produced. This is called Pinasa or inflammation of the Schneiderian Membrane. The symptoms that appear first are heaviness of the head, disgust for food, watery discharges of mucous secretions. When Pinasa matures, the Kafa, becoming thick, disappears in the nose, the voice improves, but the other symptoms persist. When the Pitta in the nose, becoming vitiated, produces a large number of pustules which ripen and suppurate, or in which the nasal canal begins to rot and becomes full of foetid matter, it is called Násáka (pustules in the nose). If in consequence of the nerves in the nose becoming vitiated by the action of the excited Báyú and other Faults, or of wounds on the forehead, discharges of blood mixed with pus take place from the nose, the disease is called Puyarakta. When the Báyú that exists along with the kafa in that vitated part of the nose which is called Sringátaka, becomes vitated and escapes with a loud sound through the nose, it is called Kshavatu or Sneezing. Sneezing also takes place if the sensitive part of the nose are touched with a thread or any other delicate substance, or if the smell is taken of any keen article, or if one looks at the sun. Such sneezing is called Accidental kshavatu. When the thickened kafa in the head is burnt up by the heat of the sun or by the excited Pitta, saline secretions are discharged from the nose. This disease is called Bhransathu. The disease in which a burning sensation is felt in the nostrils and in which the breath becomes as hot as flames of fire, it is called Dipta or congestion of nostrils. If the nostrils are obstructed by the

1. Yogaratnakara, Vol. II, Page 320.

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excited Báyú and the Kafa, the disease is called Pratināha or obstruction of the nose.

Nasa Rogas	-	Diseases of the nose
Pratishyaya	-	Common cold, Coryza, Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja
Apeenasa	-	Atrophic rhinitis
Dushtapeenasa	-	Ch. Rhinitis
Pootinasa	-	Ozeana
Nasarshas	-	Nasal polyp
Bhramshathu	-	Vasomotor rhenorrhoea
Kshavathu	-	Sneezing
Nasanaha	-	Deviation of the septum
Pootirakta	-	Traumatic epistaxis
Nasarbuda	-	Tumor in the Nose
Nasa shosha	-	Rhinitis sicca
Pooti srava	-	Exudation of pus
Deepti	-	Acute coryza
Ghranapaka	-	Nasal ulceration

62. SHIRO ROGA (Headaches)[1]

Head-aches are generally accompanied by several pains. They are of various kinds. In the Báyú born variety, the accession of the pain is sudden. It increases in intensity during the night. If the head be wrapped round with a piece of cloth, or oily, sweda (or fomentation with oily substances) be applied, relief is brought about. In the Pitta-born variety, the patient feels that his head is covered with burning coals. Hot vapours seem to issue from the eyes and the nose. By adopting cooling operations, as also when night comes, the pain abates. In the Kafa-born variety, the patient feels his head to become heavy and full of phlegmonous matter. A sense of the head being stupefied, accompanied by pain, is always present. In that variety of the disease which is caused by all the Faults becoming excited together, the above symptoms exist in a state of union. In Blood-born headaches, the symptoms are observed of the Pitta-born variety. The pain becomes so intense that the head cannot be touched without afflicting the patient greatly.

63. NETRA ROGA (Diseases of the Eye)[2]

By suddenly plunging into cold water after exposing oneself to the sun, by looking

1. Yogaratnakara, Vol. II, Page 331.
2. Yogaratnakara, Vol.II, Page 341.

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for a long time at a distant object, by constantly looking at minute objects, by sleeping at day time, by night-keeping, one gets diseases of the eye. Such causes also as the accession of sweat, dust, and smoke into the eye, suppression of the urgings of vomiting, or excessive vomiting, eating liquid food at night, suppression of the urgings of stools, of urine, and of the down-ward Báyú, crying often and each time for too long a period, indulgence in wrath and grief, wounds on the head, excessive drinking, change of seasons, checking the flow of tears, etc., excite the Faults and bring about different kinds of eye-diseases.

64. STREE ROGA (Diseases of Woman)[1]

By eating milk and fish and other food consisting of such inharmonious ingredients, by drinking wines, by eating before the food last taken has been digested, by eating things that are unripe or uncooked, in consequence also of abortion, of excessive sexual indulgence, of long and fatiguing walks, or riding constantly on animals or cars and other vehicles or grief, fasts, bearing of weights, wounds, excessive sleep, and other causes, the disease called Pradara is seen to arise. It is otherwise called Asrikdara. The general symptom of this disease is the discharge of foetid secretions from the Vagina, accompanied by pains and langour of body. That variety of the ailment in which the discharge consists of a slimy and whitish fluid mixed with raw juice and looking like water in which meat has been washed, is regarded as Kafa-born. That in which the discharge is yellow, or blue, or dark, or red in colour, hot, gushing, and accompanied by slight pains, is regarded as Pitta-born. That in which the discharge looks dry, (or unoily) and is red in hue, and mixed with froth, resembles water in which meat has been washed, and is accompanied by piercing pains, is regarded as Báyú born. In that variety of the disease which is born of all the Faults, the discharge that takes place has the colour of honey, or ghee or yellow orpiment. It resembles the marrow in appearance, and has the smell of a corpse. This variety of the disease is incurable. If a woman afflicted by this disease loses blood and strength, if the discharges be copious and frequent, and if thirst and fever and other ailments supervene, her condition is regarded as hopeless.

65. SOMA ROGA (Diseases of Woman)[2] LEUCORRHOEA

This disease is called Soma-roga because of the waste that it causes of the watery ingredients of the body which are called Soma. Sóma means the moon, or water. All water is supposed to proceed from the moon and the watery ingredients of the body are supposed to appertain to the moon. The disease, which is characterised by a copious discharge of the watery ingredients of the body, is therefore called after the moon. When the disease

1. Yogaratnakara, Vol. II, Page 396.
2. Yogaratnakara, Vol.II, Page 401.

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is in its intensity, the symptoms are emaciation, copious perspiration, a foetid smell in the body, cough or consumption, disgust for food, pimples, eruptions, paleness of the complexion, sense of fatigue, yellowness of the urine and sweetness of taste, and burning of the palms, the soles, the tongue and the ears.

If there is great loss of strength, delirium, swoons, carbuncular abscess, difficulty of breathing, palpitation or pain about the heart, chronic bronchitis, the case invariably turns fatal.

66. STREE GARBHA NIDANA (Treatment of Pregnant woman)[1]

During pregnancy, women become subject to various diseases such as fever, dropsical swellings, dysentery, nausea, and vomiting, swimming of the head, discharge of blood from the uterus, uterine pain, etc. These diseases cannot be treated, without danger, by applying the ordinary remedies laid down for them. The fact is, during pregnancy, the greatest care ought to be taken of both the mother and the child inthe womb. Hence, it is necessary for the physician to be acquainted with the especial methods of treating at least the principal diseases of women in a state of pregnancy.

67. SUTIKÁ ROGA (Diseases after Delivery)[2]

After delivery diverse diseases afflict a woman in consequence of improper diet and careless living such as exposure to wind and cold, recourse to cooling operations, eating things that are raw, eating before the food last taken has been digested, and eating food that is heavy, and difficult of digestion at a time when the digestive power has been weakened. An ill-ventilated and dark and damp lying in room is also a patent cause of after delivery complications. Fever, dropsical swellings, loss of appetite, diarrhoea, lienteric dysentery, deep-seated pains in the abdomen, Epistasis or suppression of urine, loss of strength, all over the body, secretion of phlegmonous matter from the mouth and the nose, and similar other ailments, which affect a women after delivery, are all included under the name Sutiká diseases.

68. STANA ROGA (Disease of Breasts and Faults of Milk)[3]

When the 'Three Faults', becoming excited by the usual causes, become focussed in the breasts of a woman who is pregnant or who has recently delivered, they cause inflammation and diverse kinds of abscesses. In common parlance, these are known by the name of Thunká.

1. Yogaratnakara, Vol. II, Page 412.
2. Yogaratnakara, Vol. II, Page 426.
3. Ibid., Page 431.

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69. BÁLA ROGA (Diseases of Children)[1]

Many of the diseases of children arise from sucking vitiated milk of either the mother or of the wetnurse. By sucking milk that is vitiated by the action of the Báyú, the child catches diseases of the Báyú. Its voice becomes weak and body emaciated. It feels great difficulty in passing stools and urine and the downward Báyú. By sucking milk that is vitiated by the action of the Bile, the child perspires copiously. Diarrhoea, thirst, heat of the skin, anaemia, and other Bileborn diseases also manifest themselves. By sucking milk vitiated by phlegm, salivary secretions, excessive sleep, dulness, deep seated pains, vomiting of milk, paleness of the eyes and other Phlegm-born diseases appear. By sucking milk vitiated by two faults or all the three, the above symptoms manifest themselves in a state of union.

70. BISHA CHIKITSA (POISON)[2] (Poisons and their treatment)

Generally speaking, Poisons are of two classes, viz., those derived from animated creatures and those which are obtained from inanimate objects. The roots of particular vegetables, or their tubers or leaves, or flowers, or fruits, or barks, or exudation, or exarsenic, are poisons that are of inanimate origin. The poison of scorpions, and other animals belongs to the other class.

71. VAGIKARANA(the use of Aphrodisiacs)[3]

'Vagikarna' constitutes the eighth division of Ayurveda. Medicines which confer upon a man sexual power similar to that of a stallion are called 'Vagikarana' (literally, horse-making). For those who are naturally of feeble potency and who have lost the power in consequence of its intemperate exercise or of excessive loss of semen through other causes, the use of aphrodisiacs is indispensibly necessary. The principal object of sexual congress with one's wife is the be-getting of children. That object cannot be achieved if one loses sexual power. A sonless life is extremely miserable. The vital seed, again, being the chief of the seven 'dhátus' or consituents of the body, its loss entails the loss of all the 'dhatus' and thus undermines the constitution and hastens the fall of the body. For these reasons too, aphrodisiacs should be used to nourish the enfeebled vital seed.

72. RASÁYANA (The medicines which prevent the untimely appearance of the mark of the age)[4]

The medicines which prevent the untimely appearance of the marks of age, remove

1. Yogaratnakara, Vol. II, Page 435.
2. Yogaratnakara, Vol. II, Page 457.
3. Ibid., Page 479.
4. Yogaratnakara, Voll. II, Page 498.

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the marks when they appear, and also protect a person from attacks of disease, are called 'Rasáyana'. 'Rasáyanas' confer longevity, sharpen memory, improve intelligence and complexion, impart strength, make the voice sweet, and protect one from sudden attacks of disease.

TABLE -2

Diseases mentioned in Yogāratnākara with their nearest modern equivalents.

1.	Jwara[1] - Fevers (25 in number)		
	(a) Vatajwara	-	Ordinary fever, fever due to aggravation of Vata
	(b) Pittajwara	-	Ordinary fever, fever due to aggravation of Pitta
	(c) Kaphajwara	-	Ordinary fever, fever due to aggravation of Kapha
	(d) Vata + Kapha jwara	-	Mild toxic fevers due to aggravation of Vata + Kapha
	(e) Pitta + Kapha	-	Mild toxic fevers due to aggravation of Vata + Kapha
	(f) Vata + Pitta	-	Mild toxic fevers due to aggravation of Vata + Kapha
	(g) Saannipata[2] jwara	-	Highly toxic and septic fevers
	(h) Vishama jwara[3]	-	Intermittent fevers like Malaria, Filariasis, etc.
	(1) Santata jwara	-	Intermittent fevers like Malaria, Filariasis of seven day periods.
	(2) Satata jwara	-	Intermittent fevers like Malaria, Filariasis rise of temp daily twice.
	(3) Anyedyushka	-	Intermittent fevers like Malaria, Filariasis rise of temp daily once.
	(4) Triteeyaka	-	Intermittent fevers like Malaria, Filariasis tertian alternate day.

1. Yogaratnakara, Vol. I, Page 183.
2. Ibid., Page 185.
3. Ibid., Page 191.

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(5) Chaturthaka - Intermittent fevers like Malaria, Filariasis quartan every fourth day.

(i) Agantu jwaras[1] (fevers due to injury, stress and other external causes)

(1) Abhichara jwara (fever due to witchcraft)
(2) Grahavesha (fever due to possession by evil spirits)
(3) Shapa jwara (fever due to curses)
(4) Shram jwara (fever due to exertion)
(5) Cheda jwara (fever due to injury by sharp weapons)
(6) Kshata jwara (fever due to assault by blunt weapons)
(7) Daha jwara (fever due to exposure to heat)
(8) Kama jwara (fever due to excessive lust)
(9) Bhaya jwara (fever due to freight)
(10) Shucha (chinta) (fever due to mental worry)
(11) Rosha (fever due to anger)
(12) Visha (fever due to poisons)
(13) Oushadhigandhaja (fever due to infestation with pollen, strong smell of plants products, drugs, chemicals etc.)

2. Atisaras [7] Diarrhoeas[2]

Vataja	-	due to aggravation of vata
Pittaja	-	due to aggravation of pitta
Kaphaja	-	due to aggravation of kapha
Sannipataja	-	due to combination of all three doshas
Amaja	-	due to indigestion
Shokaja	-	due to sorrow
Bhayaja	-	due to fright/nervous diarrhoea

3. Grahani [5] (Sprue)[3]

Vataja
Pittaja
Kaphaja
Sannipataja
Amaja

1. Yogaratnakara, Vol. I, Page 190.
2. Yogaratnakara, Vol. I, Page 254.
3. Ibid., Page 278.

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4. Ajeerna [3] Indigestion[1]
 Vishtabda
 Vidagdha
 Ama
 Vishajeena
 Aalasa

5. Arshas [6] haemorrhoids; piles[2]
 Vataja
 Pittaja
 Kaphaja
 Raktaja
 Samsargaja
 Sannipataja

6. Krimis [20] Helmenthiasis. Intestinal parasites[3]; external parasites like lice etc.

7. Panduroga [5] Anaemia[4]
 Vataja
 Pittaja
 Kaphaja
 Sannipataja
 Mrittikaja (anaemia due to ingestion of mud etc.)

8. Kamala [1] Jaundice[5]

9. Raktapitta [3] purpura, Haemorrhagic diatheses[6]
 Urdhwaga - bleeding from orifices in the face (nose, throat, ears, eyes)
 Adhoga - bleeding from urethra, anus or vagina
 Dwimarga - both directions, even through skin

10. Kasa [5] Cough - Bronchitis, pertusis[7]
 Vataja
 Pittaja
 Kaphaja

1. Yogaratnakara, Vol. I, Page 313.
2. Ibid., Page 294.
3. Ibid., Page 331.
4. Ibid., Page 336.
5. Yogaratnakara, Vol. I, Page 336.
6. Ibid., Page 347.
7. Ibid., Page 400.

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Urakshataja (Cough due to trauma to the lungs)
Kshayaja (Cough due to consumption)

11. Swasa [5] dyspnoea[1]
Kshudra - dyspnoea on exertion
Tamaka - bronchial Asthma
Oordhwa - dyspnoea with predominant expiration
Maha-- dyspnoea of very severe degree
Chinna - discontinued, interrupted breathing

12. Hikka [5] Hiccough[2]
Kshudra - very mild, occasional
Annaja - due to food (entering into trachea, spicy foods)
Gambheera - deep seated, arising from down below
Yamana - coming on in pairs
Mahati - powerful, very severe

13. Arochaka [5] Anorexia[3]
Vataja
Pittaja
Kaphaja
Sannipataja
Manasika - psychological / Neural

14. Chardi [7] Vomitting[4]
Vataja
Pittaja
Kaphaja
Sannipataja
Krimija - due to intestinal parasites
Dweshta - due to aversion, hatred - psychological
Douhrida - due to preganancy, - Hyperemisis gravidarum

15. Swarabheda [6] Hoarseness or loss of voice[5]
Vataja
Pittaja

1. Ibid., Page 427.
2. Yogaratnakara, Vol. I, Page 422.
3. Ibid., Page 440.
4. Ibid., Page 447.
5. Yogaratnakara, Vol. I, Page 436.

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Kaphaja
Sannipataja
Medaja- accumulation of fat in the body (obesity)
Kshayaja - tubercular hoarseness

16. Trishna [6] thirst[1]
Vataja
Pittaja
Kaphaja
Sannipataja
Upasargaja
Dhatukshayaja - due to tissue depletion - specially water depletion

17. Moorcha [4] Fainting[2]
Vataja
Pittaja
Kaphaja
Sannipataja

18. Daha [7] Burning sensation in the body[3]
Raktapittaja - due to purpura
Raktaja - due to diseases of blood
Trishnaja - due to thirst
Pittaja - due to increase of pitta
Dhatukshaya - due to loss of tissues, dehydration etc.
Marmaghata - injury to vital parts
Rakta sanchaya in udara - due to intestinal bleeding

19. Unmada [6] Insanity[4]
Vataja, Pittaja, Kaphaja, Vatakapha, Pittakapha,
Vatpitta Vishaja - poisonous
Manovikaraja - disorder of the mind

20. Bhootonmada - due to possession by evil spirits etc.[5]
Deva (gods), Danava (demons), Gandharva, Kinnara,
Yaksha, Pitru (ancestors), Gurushapa (curse of teachers), Preta (spirits of the dead),

1. Ibid., Page 457.
2. Yogaratnakara, Vol. I, Page 466.
3. Ibid., Page 479.
4. Ibid., Page 485.
5. Ibid., Page 492.

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Guhyaka (Bhoota, pishacha), Jaladevata, Naga, Brahmarakshasa, Kooshmanda, Vetala Etc.
Kopa of Vriddhas - Wrath of elders
Kopa of suddhas - Wrath of ascetics
Krityonmada - Insanity due to witchcraft

21. Apasmara [4] Epilepsy[1]
Vataja, Pittaja, Kaphaja, Sannipataja

22. Amavata [4] Rheumatism[2]
Vataja, Pittaja, Kaphaja, Sannipataja

23. Shoola [8] Colic[3]
Vataja, Pittaja, Kaphaja, Vatakapha, Pittakapha,
Vatapitta, Sannipata
Aamaja - due to indigestion, accumulation of Ama

24. Annadrava shoola
Parinama shoola } Colic due to peptic ulcers[4]

25. Udavarta [13] Oppression in Chest/abdomen[5]
One each form suppression of kshut (hunger), Trishna (thirst), Nidra (sleep), Swasa (respiration), Chardi (vomiting), Kshavathu (sneezing), Jrimbha (Yawning), Udgara (belching), Asru (tears), Shukra (semen), Mootra (urine), Mala (faeces), Vata (flatus).

26. Anaha [2] distention of abdomen[6]
Pakwashayaja - intestinal
Amashayaja - gastric

27. Hridroga [5] diseases of heart[7]
Vataja, Pittaja, Kaphaja, Sannipataja
Krimija - due to worms, parasites, bacteria

28. Gulma [8] Abdominal tumors[8]

1. Yogaratnakara, Vol. I, Page 497.
2. Ibid., Page 564.
3. Ibid., Page 5. (Vol. II).
4. Ibid., Vol. I, Page 11.
5. Yogaratnakara, Vol. II, Page 18.
6. Ibid., Page 24.
7. Ibid., Page 44.
8. Ibid., Page 26.

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Vataja, Pittaja, Kaphaja, Vatapitta, Vatakapha,
Kaphapitta, Sannipata
Raktaja - uterine haematoma tumors

29. Mootraghata [13] Obstruction of micturition[1]
Vatakundalika (due to) stricture
Vatashteela (due to) enlargement of prostate
Vatabasti (due to) retention
Mootrateela (due to) incontinence
Mootrajatara (due to) atony of bladder
Mootrakshaya (due to) suppression of urine, uremia
Mootrotsarga (due to) uretheral stricture?
Mootragranthi (due to) tumor of bladder
Mootrashukra (due to)spermatorrhoea
Mootrasada (due to) chronic cystitis
Vidwighata (due to) intestinal obstruction
Ushnavata (due to) haematuria
Bastikundala (due to) cystitis

30. Mootrakrichra [8] Dysurea[2]
Vataja, pittaja, kaphaja, sannipataja
Shukraja - obstruction by semen
Vidha - truma
Ghataja - by obstruction of passages
Ashmarija - calculus (vesical)

31. Ashmari [4] Urinary calculus
Vataja, pittaja, kaphaja, shukraja[3]

32. Prameha [20] Polyuria/diabetes[4]
Ikshu - alimentary glycosuria
Sura - phosphaturia
Pishta, Sandra } Colloidal urine
Shukra - spermatorrhoea
Udaka - diabetis insipidus

1. Ibid., Page 64.
2. Yogaratnakara, Vol. II, Page 50.
3. Ibid., Page 68.
4. Yogaratnakara, Vol. II, Page 75.

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Lala - albuminuria
Sheeta - ?
Sikata - Crystaluria
Shanai - ?
Manjishta - urobilinuria
Haridra
Rakta - haematuria
Krishna - a symptom in black water fever, trypansomiosis ?
Kshara - alkalin-uria
Hasti - diabet-tuniflues
Vasa - ?
Majja - ?
Madhu - diabetes mellitus

33. Somaroga [1] Leucorrhoea[1]

34. Medodosha [1] Obesity[2]

35. Shotha [9] Oedema. Anasarca[3]

Ekadoshaja, Dwandwaja, Sannipataja
Abhighataja - traumatic
Vishaja - poisonous

36. Vriddhi [7] Scrotal enlargement[4]
Vataja, pittaja, kaphaja --
Raktaja - haematocele
Medaja - omentocele
Mootraja - hydrocele
Antraja - intestocele (inguino - scrotal hernia)

37. Gandamala [1] Cervical lymphadenitis, scrofula[5]

38. Shleepada [3] Filariasis, Elephantiasis[6]
Vataja, pittaja, kaphaja

39. Vidradhi [6] Abscess[7]

1. Ibid., Page 401.
2. Yogaratnakara, Vol. II, Page 97.
3. Ibid., Page 121
4. Ibid., Page 135
5. Ibid., Page 143
6. Ibid., Page 156
7. Ibid., Page 161.

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Vataja, pittaja, kaphaja, sannipataja
Raktaja -
Kshataja -

40. Vrana [15] Ulceration[1]
Agantu - Traumatic
Dehaja - Organic
Vataja, pittaja, kaphaja, vatapitta, vatashleshma, pittakapha, sannipata
Raktaja -
Vataraktaja
Raktapitta
Kapharakta
Vatapittarakta
Vatakapharakta
Pittakapharakta
Sannipatarakta

41. Sadyovrana [8] Traumatic wounds[2]
Aviklipta
Vilambina
China - Excised wound
Bhinna - Incised wound
Prachalita -
Ghrishta - Lacerated wound
Viddha - Punctured wound
Nipatita -

42. Nadivrana [5] Sinus ulceration[3]
Vataja, pittaja, kaphaja, tridoshaja
Shalyaja - Osteomyclitis

43. Bhagandara [8] Fistula - in -ano[4]
Shataponaka - Multiple fistula
Ushtragreeva - Curved fistula
Ruju - Straight sinus

1. Yogaratnakara, Vol. II, Page 168.
2. Ibid., Page 178.
3. Yogaratnakara, Vol. II, Page 192.
4. Ibid., Page 195.

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Prakshepi - bleeding
Arshaja - Fistila in Ano due to haemorrhoids

44. Upadamsha [5] (syphilis)[1]
Vataja, pittaja, kaphaja, sannipataja, raktaja

45. Shooka roga [24] Diseases of panis due to application of poisonous drugs[2]
Lingarshas - polypus of the penis
Gratitha - Tumour of penis
Nivritta - Protruded glans
Avamantha - In-flamed glans
Mridita - Bruised glans
Shataponaka - perforated skin (prepuce)
Ashteelika - Hard prepuce
Sarshapika - multiple, red swellings of penis
Twakpaka - ulceration of the prepuce
Avapatika - Polaceration of the prepuce
Manasapaka - sloughing of prepuce
Sparshahani - Numbness
Niruddhamani - Phimosis, concealed glans
Uttama - maculae on the glans
Mamsarbuda - Myoma
Raktarbuda - Haematoma
Pushkarika - multiple petechae
Sommodapidaka - Painless petechae
Alaji - A swelling of the size of seed of cardomem
Vidradhi - Abscess of the panis
Kumbhika - Abscess resembling a small pot
Tilakalaka - Wart of penis
Niruddhaprakasha - Phimosis
Parivartika - Paraphimosis

46. Kushta [18] Leprosy and allied skin diseases[3]
Kapalika - Erythematous leprosy
Oudumbara - Glandular leprosy
Mandala - Anglryred patched leprosy

1. Ibid., Page 200.
2. Ibid., Page 207.
3. Yogaratnakara, Vol. II, Page 211.

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Vicharchika - Eczema (weeping)
Rishyajiswa - Papilliparous growths
Vipadika - Severe dermatosis of extremities
Sidhma - Cloasma, ptyriasis
Eka - Localised patch
Kitibha - Psoriasis
Alasa - Lichen

47. Dadru - Ring worms[1]
Pama - Scabies
Visphotga - Impatigo
Maha - Leprosy
Charmadala - Xeroderma
Pundereeka - Psoriasis
Shataru - Rupia ulcers
Kakana - Lepromatous leprosy

48. Kshudra Rogas [60] - Minor diseases[2]
Sharkararbuda - sebaceous horn, cyst
Indraviddha - circular pustular ulcer
Panasika - fistula inside the ear
Vivrita - Pustular ulcer
Andhalaji - Hard, closed papule
Varaha damshtra - Ulcerative parotitis
Valmeeka - actinomycosis of foot, madura foot
Kacchapa - Hard growth, cysts
Tilakalaka - Black mole
gardabhi - Erythematus rash
Jala gardhabha - Lymphangitis
Pashana gardabha - Mumps, parotitis
Rakasa - Dry eczema
Yavaprakhya - Hard mole
Vidarika - Axillary or inguinal bubo
Kadara - Corn in the sole
Mashaka - Elevated mole
Neelika - Bluish patch
Irivelli - Painful pustule in the head

1. Yogaratnakara, Vol. II, Page 227.
2. Ibid., Page 268.

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Jatumani - Congenital mole, birthmark
Gudabhramsha - Prolapse of rectum
Sanniruddhaguda - Stricture of rectum
Agni Rohini - Plague
Kota - Erythema, Rashes
Anushayee - Deep abscess of the foot
Padmini kantaka - Papilloma of the skin
Chippa - whitlow, Paronychia
Kunaka - Onchogryphosis
Alasa - Dhobies itch, Ulceration between toes
Mukhadooshika - Pimple, Acne
Kaksha - Axillary Lymphadenitis
Vrishana kacchu - Scrotal eczema
Ganda - Enlargement of lymph glands
Rajika - Pustules

49. Visphota [8] - Small pox, exanthima[1]
Ekadoshaja Dwandwaja, Sannipataja, Raktaja

50. Visarpa [9] - Eresypelas[2]
Ekadoshaja, Dwandwaja, Sannipataja
Dahaja - due to burns
Abhighataja - due to injury

51. Sheetapitta [1] - Neurotic oedema, Allergic rashes[3]

52. Amalapitta [3] Hyperchlorhydria[4]

53. Vatarakta [8] - gout[5]
Ekadoshaja, Dwandwaja, Sannipataja

54. Mukha roga [8] - Diseases of the oral cavity[6]
Mukhapaka - Stomatitis
Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja
Pootyasya - Hallitosis
Oordhwagada - Inflammation of buccal cavity

1. Yogaratnakara, Vol. II, Page 252.
2. Ibid., Page 245.
3. Ibid., Page 234.
4. Ibid., Page 237.
5. Yogaratnakara, Vol. I, Page 549.
6. Yogaratnakara, Vol. II, Page 287.

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Arbuda - Oral cancer

55. Karna rogas [18] - diseases of the ear[1]
Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja
Vidradhi - Abscess in the ear
Shotha - Inflamed ear, Otitis
Arbuda - tumor
Pooti karna - Otorrhoea; foetid discharge from the ear.
Kares - Polypus of the ear
Karna hallika - Polypus of the ear
Badhirya - Deafness
Tantrika - Tinetus
Kandoo - Itching
Shashkulee - Obstuction by wax
Krimikarna - Maggots in the ear
Karna nada - Tinnitus
Karna pratinaha - Melting of cerumen

56. Nasa Rogas [18] - Diseases of the nose[2]
Pratishyaya - Common cold, Coryza
Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja
Apeenasa - Atrophic rhinitis
Dushtapeenasa - Ch. Rhinitis
Pootinasa - Ozeana
Nasarshas - Nasal polyp
Bhramshathu - Vasomotor rhenorrhoea
Kshavathu - Sneezing
Nasanaha - Deviation of the septum
Pootirakta - Traumatic epistaxis
Nasarbuda - Tumor in the nose
Nasa shosha - Rhinitis sicca
Pooti srava - Exudation of pus
Deepti - Acute coryza
Ghranapaka - Nasal ulceration

57. Shirorogas [10] - Headaches[3]
Vataja, Pittja, Kaphaja, Sannipataja, Raktaja,

1. Ibid., Page 309.
2. Yogaratnakara, Vol. II. Page 320.
3. Ibid., Page 331.

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Krimija
Ardhavabheda - Hemicrania
Sooryavarta - Migraine
Shira kampa - Shaky head
Shankhaka - Temporal headache

58. Netra rogas - disease of the eye[1]
Vartma rogas - Diseases of eyelids
Krichronmeela - Difficult opening
Kaphot Klishta - mucoid lids
Raktotklishta - Bleeding lids
Lohita - Blepharitis
Arugnimesha - ulcerative Blepharitis
Kukoonaka - Ophthalmis neonatorum
Pakshmarshas - Polyp of the eyelid
Pakshmarodha - Restricted movement of lids due to oedema
Pittotklishta - Yellow exudation
Klishtavartma - Exudative lids
Pothakee - Trachoma
Bahala vartma - Blepharitis - non Inflammatory
Pakshotsanga - Eversion of lids
Arbuda - tumor of the lid, Cancer
Kumbhika - Follicular cojunctivitis
Sikatavartma - Tracoma
Lagana - Chalazion
Anjananamika - Hardeolum, stye
Kardama - Eczema of the lids
Shyava vartma - Acute eczema of the lids
Bisa vartma - Eczematus conjunctivitis
Alaji - Pecetinules of lids
Utklishtavartma - Ch. Blepharo - conjunctivitis

59. Bala rogas [22] - diseases of children[2]
Dushtaksheera [3] - Due to bad milk
Vataja, Pittaja, Kaphaja
Dantodbheda - Primary teething
Dantaghata - Biting tendency

1. Yogaratnakara, Vol. II, Page 341.
2. Yogaratnakara, Vol. II, Page 435.

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Dantasabda - Grinding of teeth
Akala danta - Premature dentition
Ahipootana - Sore buttock, Napkin rash
Mukhsarva - excessive salivation
Guda paka - Ulceration of rectum
Upasheershaka - Cephalic haematoma
Parshwaruna (ja) - Pain in the flanks
Talukantaka - Adenoids
Vichinna - Early stage of adenoids
Parigarbhika - Disease due to milk of pregnant women
Dourbalya - Debility
Gatrashosha - Marasmus
Shyyamootra - Bed wetting
Kukoonaka - Opthalmia Neonatorum
Rodana - Excessive crying
Ajagallika - Painless papules on the skin

60. Visha rogas [3] - Diseases due to poisons[1]
Sthavara - Vegetables, mineral and metallic origin
Jangama - Animal origin
Kritrima - Synthetic, homicidal
Upavishas - Intoxication from minor poisonous materials (drinking polluted water, poisoned weapons, etc.)

1. Yogaratnakara, Vol. II, Page 457.

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Among the existing works related to Ayurvedic medicine, Yogāratnākara occupies an important position. The work can be broadly be divided into two major parts namely, the first part (purvardha), and the second part (Uttarkhanda). The work deals with four necessary elements (padchatustya), as physician, drugs, nursing staffs and the patient, different regimens to be followed up in the day, night and seasons. Besides, there is description of drug preparations like liquors, paste, medicated ghees etc. And also there is enumeration of different metals and the process of their calcination. There is description also about dietetics. Other means of diagnosis such as stool, urine, eye, etc. are also indicated.

So for as description of pulse examination as a means of diagnosis is concerned, it has been described in the first chapter of the book under the heading 'Rogipariksha' examination of the patient.

Yogāratnākara	Part - I
Chapter -I	Rogipariksha

Description of pulse in Yogaratnakara is condensed within forty eight verses. Thirty-three varieties of pulse are of clinical importance, among which fourteen types are completely devoted to describe bad prognosis and death. One type indicates good prognosis. Eighteen varieties deal with the characteristics of pulse in some physiological and other general pathological conditions. The whole pulse lore can be considered under the following heads:

(A) Indication of sites and the method of pulse examination.
(B) Pulse in physiological conditions and mental states.
(C) Pulse in pathological conditions.
(D) Pulse indicating bad prognosis.
(E) Miscellaneous descriptions related to pulse.

(A) Indication of sites and methods of pulse examination

A Physician, after attaining the state of mental stability and peace of soul and mind, should examine by his right hand the pulse below the left thumb in case of female and that below the right thumb in case of male. Particularly in case of female the physician is advised to examine also the pulse of left leg by applying the knowledge gained from the classical literature, tradition and self experience. The pulse below the thumb detects the cause and diseased conditions of the patient.

As regards methodology and allied aspects of pulse examination, first the elbow (Kurpar) of the patient should be slightly flexed to the left and the wrist slightly bent to the left with the fingers distended and dispersed. In this position the physician should

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examine the pulse in the first three hours (Aik Prahar) of the morning. The physician after attaining concentration of mind, should examine the pulse repeatedly for three times by giving and releasing the pressure alternately over it. By this procedure he should decide the condition of Doshas in their respective places and the conditions of the pulse whether the pulse is slow, medium or fast; and also whether they are involved singly, or in combination of the two or all of the three are at fault together. This way the physician may be able to know the good and the bad prognosis of the patient. The pulse should not be examined just after the bath, in hungry or thirsty states or during sleep and just after awakening or when the patient has anointed himself with oil. Repeated practice of pulse examination makes physician perfect in the art and science of it.

(B) Pulse in physiological conditions and mental states

Good hunger	**Fast and Light**	**Vegawati and Laghwi**
Appetite	Tremulous	Chapala
Satisfaction after appetite	Steady	Sthira
Lust (Kama)	Fast	
Anger (Krodha)	Fast	
Anxiety (Chinta)	Feeble	Kshina
Fear (Bhaya)	Feeble	Kshina

(C) Pulse in general pathological states various characteristics of pulse in these conditions can be given in the following Table -

Sl. no.	Types of Pulse	Character-istics of Pulse	simile to movement of animals	Relation to Fingers
1.	Vatika	-	Snake and leech	Index Finger
2.	Paittika	-	Crow, lark and frog	Middle Finger
3.	Kaphaja	-	Swan, pigeon cock	Ring Finger
4.	Vatapaittika	-	Snake and Frog	-
5.	Vata Kaphaja		Snake and Swan	-

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6.	Pitta Kaphaja	-	Monkey and Swan	-
7.	Sannipatika	-	Moves very fast with intermittant pause, like the acts of wood pecker (Kasthakutta) when cutting the wood	-
8.	Fever	Very hot and fast	-	-
9.	When carrying flesh (Mans-vaha)	Heavy	-	-
10.	Poor appetite and Cachexia	Slow	-	-
11.	Full of blood (Rakta-purna	Heavy and hot	-	-
12.	Auto-intoxica-tion	Heavy	-	-
13.	Vatika fever	Curvilinear tremulous and cold	-	-
14.	Kaphaja fever	Slow, steady, cold and slimy (Pichila)	-	-
15.	Kapha Pitta fever	Fast, Long and simple	-	-
16.	Vata Paittika fever	Curvilinear, a bit tre-mulous and hard	-	-
17.	Vata Kaphaja	Slow and	-	-

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	fever	Slightly		
18.	Pitta Kaphaja fever	Weak, steady and cold	-	-

(D) Pulse indicating bad prognosis

Sl. NO.	Periods indicating death	Characteristics of the Pulse
1.	Death within three hours	Pulse moves like fringe of shawl, coinciding with perspiration, and cold.
2.	Death within a day	Pulse appears and disappears alternately and moves like drum which is shaped like on hour-glass (Damaru).
3.	Death within two days	Pulse carrying excessive amount of metabolites and cold to touch indicates death within two days.
4.	Death within three days	Pluse not felt at the proximal end, cold in the middle and appears tired at the terminal part.
5.	Death within seven days	Pulse becomes speedy at the proximal end, sometimes cold and sweaty and slimy skin, indicates death within seven days.
6.	Death within fifteen days	Pulse is hot, fast and the body is cold and patient takes mouth breath.
7.	Patient nearly dead	Pulse extremely weak, runs very fast and cold.
8.	Sudden death	Pulse adopts curvilinear motion like that of lightening and alternately appears and disappears. Pulse with intermittent pause indicates bad prognosis.

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		Slow, tremulous with intermittent pause, weak, visible sometimes in the finger, indicates death, it is a sannipatika pulse. Pulse first Vatika, then paittika and then Kaphaja, and assumes the circular movement and horrible, weak, and disappears from its place, indicates bad prognosis. Pulse excessively tremulous, too much jumping, appearing beneath the fingers indicates bad prognosis. The pulse which is amalgam of the three Doshas, indicates bad prognosis. Pulse, moves zigzag (Tiryaka) and also like snake, hot and fast and the throat of the patient is full of cough indicates death.
9.	Pulse indicating good prognosis	The pulse moves like swan and elephant and the patient is happy. If the pulse beats 30 times in its place in one "Man" the patient shall survive otherwise not.

(E) Miscellaneous descriptions related to pulse

In hyperbolic language just to give emphasis on the importance of the pulse examination, it has been cited that as the instrument made of by the union of fine wires (Sitar) emits out the various melodic tunes when it is struck, similarly the pulse of the hand is sufficiently able to tell the various diseases of the body. Therefore, the pulse should be examined by the physician to know the condition of deranged Doshas in the beginning and the end. And the physician is also advised to examine the pulse first, and subsequently eyes, tongue and urine, and then treat the diseases accordingly. The physician who does not follow this rule, kills the patient and gains bad reputation. In pulse specific places for gods have been allotted, as Vata for Brahma, Pitta for Shankar and Kapha for Vishnu.

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Different synonyms of 'Nādī' have also been enumerated in the work e.g. Dhamini, Tantuki, Jivitajna, Dhara, Hinsra, Snayu.

Thus in describing pulse examination, Yogaratnakara enumerates certain more points of importance than the previous work such as Sharangdhara Samhita and Bhavaprakash. First, there is indication that besides examining left hand in case of female, stress has also been given to examine the pulse of the left leg in this case. Secondly, he has clearly mentioned the importance of mental peace to reach at the diagnosis accurately by examining the pulse. Thirdly, there is mentioning of detailed anatomical position of the forearm including wrist during pulse examination. Fourth, there is indication of the fixed time when pulse should be examined. Fifth, there is description of quantitative form of the pulse as thirty times. Sixth, there is indication to examine the pulse repeatedly for three times in the same period. Seventh, the work advocates for the practice of pulse examination as much as it can be to get mastery over the science. Eighth, there is clear indication of that the knowledge of pulse examination can only be achieved by constant practice and applying one's own thinking. Ninth, there is enumeration of greater numbers of pulse indicating bad prognosis and death. Of course, the work does not make a mention about the pulse of a healthy person. In the end, there is instruction to the physician to wash his hand after examining the patient.[1]

RECIPES DESCRIBED IN YOGARATNAKARA

FEVERS

Fevers born of Vata.

GUDUCHYÁDI GROUP

The group called 'Guduchyádi' consists of Tinospora cordifolia, the roots of Piper longum, and dry ginger. When all the symptoms of vata born fever manifest themselves, the decoction of these, given on the seventh day, proves benificial.[2]

KIRATÁDI GROUP

The group called 'Kirátádi' consists of Agathotes Cherayta, Cyperus rotundus, Tinospora Cardifolia, Pavonia odorata, Solanum Indicum, Solanum Xanthocarpum, Tribulus lanugīnosus, Hedysarum Gangeticum, Doodia lagopadioides, and dry ginger.

1. Yogaratnakara, Vol. I, Page 5-9
(1-21) (21-43)
The figure indicates page number of Yogaratnakara Printed by Chaukhambha Sanskrit Sansthan, Varavari IIIrd Ed, C. 2040.
2. Yogaratnakara, Vol. I, Page 203, 1.

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The decoction of these is beneficial in vata-born fevers.[1]

'KÁSMARYÁDI GROUP'

The group called 'Kásmaryádi' consist of the bark of Gmelina arborea, Asclepias pseudosarsa, grapes, Ficus heterophylla, and Tinospora cordifolia. The decoction of these, administered with old treacle, is especially beneficial in vata born fevers.[2]

'MARICHÁDI GROUP'

The group called 'Marichádi' consists of black pepper, salt, dry ginger, Agá hotes Cherayta, Chebulic myrobalans, Piper longum and Picrorrhiza kurroa. The decoction of these allays vata born fevers.[3]

PITTA BORN FEVERS

'KATPHALÁDI GROUP

The group called 'Katphaládi' consists of Myrica Sapida, the seeds of Holarrhena antidysenterica, Cissampelos hernandifolia, Agathotes Cherayta, and the tubers of cyperus rotundus. The decoction of these is administered for the digestion of the faults in even violent fevers born of pitta.[4]

DRÁKSHÁDI DECOCTION

In preparing the 'Drákshádi' decoction, the group of drugs to be used consists of 'Drákshádi' which includes grapes, Chebulic myrobalans, the tubers of Cyperus rotundus, Picrorrhiza Kurroa, the pith of Cassia fistula, and Oldenlandia biflora. This decoction allays pitta born fever, dryness of the mouth, delirium, internal heat and burning, swoons, vertigo, and thirst. It is beneficial also in raktapitta. It purges the bowels.[5]

KAPHA BORN FEVERS

TRIPHALÁDI GROUP

The group called 'Triphaládi' consists of the three myrobalans (viz., Chebulic, Emblic, and Belleric), the leaves of Trichosanthes dioica, Justicia Adhatoda, Tinospora Cordifolia, Picrorrhiza Kurroa, and Acorus Calamus; or, the ten roots with Justicia Adhatoda. The decoction of these, administered with honey, alleviates kapha born

1. Yogaratnakara, Vol. I, Page 203, 2.
2. Ibid., Page 203, 4.
3. Ibid., Page 203, 5.
4. Yogaratnakara, Vol. I, Page 204, 1.
5. Ibid., Page 204, 3.

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fever.[1]

TIKTADI GROUP

The group called 'Tiktádi' consist of Picrorrhiza Kurrea, the bark of Melia Azadirachta, Aconitum heterophyllum, dry ginger, piper longum, black pepper, and the seeds of Holarrhena antidysenterica. The decoction of these cures kapha-born fevers and alleviates hiccup and cough and other supervening symptoms of such fevers.[2]

FEVER BORN OF VATA AND PITTA

KIRÁTATIKTÁDI GROUP

The group called 'Kirátatiktádi' consists of Agathotes Cherayta, Tinospora Cordifolia, Vitis Vinifera, the fruits of Phyllanthus Emblica, and Curcuma longa. The decoction of these, administered with old treacle alleviates fever born of vata and pitta.[3]

MATURE AND INTERMITTENT FEVERS

BHEDA(7th Century A.D.)
SĀRANGADHARA (1325 A.D.)

SUDARCANA CHURNA (Bheda - 7th Century A.D.)

The medicine called 'Sudarcana Churna' consists of the pulv of the following drug, viz., the black variety of Aquilaria Agallocha (or the ordinary variety of Aquilaria Agallocha), Curcuma longa, Pinus deodara, Acorus calamus, the tubers of Cyperus rotundus, Chebulic myrobalans, Hedysaram Alhagi, Rhussucceedanea, Solanum Xanthocarpum, dry ginger, Ficus heterophylla, Oldenlandia biflora, the bark of Melia Azadirachta, the roots of Piper longum, Pavonia odorata, Curcuma Zerumbet, Aplotaxis auriculata, the fruits of Piper longum, the roots of Sanseviera Zeylanica, the bark of Holarrhena antidysenterica, liquorice, the seeds of Moringa pterygosperma, the flowers of Nymphaea stellata, the seeds of Holarrhena antidysenterica, Asparagus racemosus, Berberis Asiatica, Pterocarpus Santalinus, 'Padmakáshtha', Pinus longifolia, the roots of Andropogon muricatum, bark of Cinnamomum Zeylanicum, 'Sauráshtra' earth, Hedysarum Gangeticum, Ptychotis Ajowan, Aconitum heterophyllum, the bark of AEgle marmelos, black pepper, Poederia foetida, the fruits of Phyllanthus Emblica, Tinospora cordifolia, Picrorrhiza Kurroa, the roots of Plumbago Zeylanica, the leaves of Trichosanthes dioica, and Doodia lagopo-dioides. The pulv of these should be taken in equal measures. The pulv of Agathotes Cherayta of half the measure of the other pulvs taken together, is

1. Yogaratnakara, Vol. I, Page 206, 3.
2. Ibid., Page 207, 5.
3. Yogaratnakara, Vol. I, Page 207, 6-7.

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added. The powder thus prepared is called 'Sudarcana Churna'. The dose is from 2 annas to half a tola. This medicine speedly allays all kind of chronic and Intermittent fevers, fevers born of faults of place and water, fevers arising from injudicious use of medicines, enlargement of spleen and the liver, and abdominal tumours.[1]

DRUGS (Sārangadhara - 1325 A.D.)

'SUDARSHANA CHŪRṆA'

Tripahalā, the two rajanīs, (Haridra and Daruharidra), the two kaṇṭakāris, (Kantkari and Vrihti) shaṭhi, trikaṭu, granthika, mūrvā, guḍūchi, dhanvayasaka, kaṭuka, parpaṭa, musta, trāyamānā, vālaka, nimba, puṣkarmūla, madhuyaṣṭhi, vatsaka, yamānī, indrayava, shigrubīja, sauraṣtrakam, vachā, twak, padmaka, ushīra, chandana, ativisā, balā, shāliparni, pṛshnīparni, viḍaṅga, tagara, chitraka, devadāru, chavya, paṭolapatra, jīvaka, ṛṣabhaka, lavaṅga, vaṃsálochana, puṇḍarika, kākolī, patra, jātīpatra and tālīsapatra all equal parts are powdered and to it is added half the total quantity of powder of kirātatiktā, mixed well and used.

This recipe known as "Sudarshana Chūrṇa" cures all types of fevers without any doubt. Fevers due to any one, two or all the three dosas, āgantu jwara, dhātughāta jwara, vishma jwara, sannipata jwara mānasika jwara, shīta jwara, ekāhika jwara etc. moha, tandrā, bhrama, tṛṣā, śwāsa, pāṇḍu, hrdroga, kāmalā, pain of joints, waist, back, knee, flanks are all relieved by this. Taken with cold water it cures all fevers just like the Sudarshana Chakra (of Lord Visnu) destroys all the demons.[2]

'LAGHU LÁKSHÁDI TAILA'

The ingredients of the medicine called 'Laghu Lákshádi Taila' are four seers of sesame oil, four and twenty seers of 'kanji', and one seer of the paste of the following viz., lac, Curcuma longa, and Rubia cordifolia. All these should be cooked in four seers of water. This oil allays fever accompanied by a sensation of burning as well as of cold.[3]

'VRIHATLÁKSHÁDI TAILA'

The ingradients of the medicinal oil called 'Vrihatlákshádi Taila' are four seers of sesame oil, sixteen seers of the decoction of lac (prepared by boiling eight seers of lac in sixty four seers of water), sixteen seers of the cream of curds, and two tolas of the paste of each of the following, viz., dill-seeds, Curcuma longa, the root of Sanseviera Zeylanica, Aplotaxis auriculata, Piper aurantiacum, Picrorrhiza Kurroa, Glycyrrhiza glabra, Vanda

1. Yogaratnakara, Vol. I, Page 232, 1-8.
2. Yogaratnakara, Vol. I, Page 233, 1-11.
3. Yogaratnakara, Vol. I. Page 237, 1

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Roxburghii, Physalis flexuosa, Pinus deodara, tubers of Cyperus rotundus, and red sandal wood. All these should be cooked properly. When the cooking is complete, with the oil should be mixed, according to rules, two tolas of each of the following, viz., Liquidambar orientale, Unguis odoratus, and camphor. By rubbing this oil, the patient is sure to be cured of all sorts of fevers, cough, asthma, pains of the body, and such diseases of the skin as itches, and other ailments.[1]

'ANGÁRAKA TAILA'

The ingredients of the medicine called 'Angáraka Taila' are oil obtained from Sesamum Indicum, four seers in measure, kánji, sixteen seers, and one seer of the paste of the following, viz., the roots of Sanseviera Zeylancia, lac, Curcuma longa, Berberis Asiatica, Rubia cordifolia, the roots of Cucumis Colocynthis, Solanum Indicum, 'Saindhava' salt, Aptotaxis auriculata, Vanda Roxburghii, Valeriana Jatamansi, and Aspara-gus racemosus. All these should be cooked in sixteen seers of water. When the cooking is complete, the oil should be strained out. To it should then be added two tolas of the pulv of each of the following, viz., camphor, Liquidambar Orientale, and Unguis odoratus. All sort of fever are allayed by this medicinal oil.[2]

ACUTE FEVER
"NAVAJWARANKUSHA RASA"

RASARAJALAKASHMI (14th Century A.D.)

The ingredients of the medicine called 'Navajwarankusha Rasa' are mercury 1 part, sulphur 2 parts, Aconitum ferox 3 parts, Cleome felina 4 parts, and croton seeds 5 parts. These are pounded together with the juice of Citrus medica, and pills are formed of the size of the fruits Embellia Ribes. Administered with the juice of ginger, it allays all kinds of acute, chronic, and intermittent fever.[3]

JWARAGNI GUTIKA

The ingredients of 'jwaragni Gutika' are corrected lead, yellow orpiment, Aconitum heterophyllum and 'Rasa sindura'. Taken in equal measures, these are pounded together with water. Pills are then made of the size of mustard seeds. Administered during intermission this medicine prevents the re-accession of fever. The vehicle is sugar water. Two or three pills should be administered at sufficient intervals.[4]

1. Yogaratnakara, Vol. I, Page 237, 1-3.
2. Yogaratnakara, Vol. I, Page 237-2-3.
3. Ibid., Page 240, 1-2.
4. Yogaratnakara, Vol. I, Page 242, 1-3.

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TRÁILOKYATÁPHARA RASA

The ingredients of the medicine called 'Trailokyataphara Rasa' are mercury, sulphar, copper, fruits of Piper longum, the seeds of Croton Tiglium Picrorrhiza Kurroa, Chebulic myrobalans, the roots of Convolvulas Turpethum, and the seeds of Strychnos Nuxvomica. Taken in equal parts, these are pounded together with the exudation of Euphorbia nerifolia Pills are then made of the measure of 2 ratis each. The vehicle is honey. Administered in acute fevers, this medicine proves highly beneficial.[1]

MRITYUNJAYA RASA

The name 'Mrityunjaya Rasa' implies that which conquers death. The ingredients are 1 part of mercury, 2 parts of sulphur, 4 parts of fried borax, 8 parts of Aconitum ferox, 16 parts of the seeds of Datura fastuosa, and 32 parts of the three acrids. These are pounded together with the aid of the expressed juice of the fruits of Datura fastuosa. Pills are formed the measure of a Máshá each. This medicine cures all kinds of fever. Administered with the water of raw co co-anuts, and sugar, it cures fever born of Vāyu and Pitta, with honey, it cures fever born of phlegm; and with the juice of ginger, it cures fever born of all the three faults.[2]

'CHANDRACEKHARA RASA'

The ingredients of the medicine called 'Chandracekhara Rasa' are 1 part of mercury, 2 parts of sulphur, 2 parts of fried borax, 2 parts of black pepper, and either sugar or realgar equal to the total measure of the others. These are mixed together. Take the first four articles in equal measures. Having mixed the articles, they are macerated in the gall of the Rahu fish and pounded into a paste. Pills are then formed of the measure of 2 ratis each. The vehicle is the expressed juice of ginger with honey. It cures fever born of pitta and kapha within 3 days.[3]

IMMATURE OR ACUTE DIARRHOEA

KALINGÁDI (Cikitsakalika 10 Cent. A.D.)

The ingredients of the group of drugs called 'Kalingádi' are the bark of Holarrhena antidysenterica, Aconitum heterophyllum, assafoedita, Chebulic myrobalans, 'Sauvarchala' salt and Achorus Calamus. The decoction of these alleviates 'Cula' pains, a sensation of heaviness in the stomach, and constipation of the bowels. It also enkindles the digestive fire and causes the digistive juice.[4]

1. Ibid., Page 243, 1-2.
2. Yogaratnakara, Vol. I, Page 244, 1-3.
3. Yogaratnakara, Vol. I, Page 244, 1-3.
4. Ibid., Page 265, 14.

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MATURE DIARRHOEA

KUTAJÁVALEHA (Physician Krishna son of sage of Atri Ancient Period)

The ingredients and method of preparation of the medicine called 'Kutajávaleha' are as follows: twelve and a half seers of the bark of Holarrhena anti-dysenterica are boiled in 64 seers of water till 16 seers remain in the vessel. The liquid should be strained through a piece of clean cloth. It should again, be boiled till it assumes some measure of consistency and becomes fit to be licked. When 16 tolas of the pulv of the following should be thrown into it, viz., 'Sanchāla' salt, the ashes of barley roots, 'Vit' salt, 'Saindhava' salt the fruits of Piper longum, Woodfordia floribunda, the seeds of Holarrhena antidysenterica, and cumin seeds. The measure of a dose is I tola. It should be licked after adding a little honey to it. This medicine cures both mature and immature diarrhoea, in which the stool are of varied colour, diarrhoea accompanied by severe pain, as also lienteric dysentery, and dysentery with white flux.[1]

KUTAJÁSHTAKA

The ingredients and method of preparation of the medicine called 'Kutajáshtaka' are as follow: take twelve and half seers of the bark of Holarrhena antidysenterica, and boil it in 64 seers of water till 16 seers remain in the vessel. The decoction should be strained through a piece of clean cloth, and boiled again till it assumes some measure of consistency, that is, becomes fit for being licked. At this stage, 8 palas of the pulv of each of the following should be thrown into it, viz., the exudation of Bombax Malabaricum, Cissampelos hernandifolia, Mimosa pudica, Aconitum heterophyllum, the tubers of Cyperus rotundus, raw fruits of AEgle marmelos (dried), and Woodfordia floribunda. This medicine cures all varieties of diarrhoea, leucorrhoea with bloody discharges, bloody piles, and other ailments. The vehicle is either lukewarm water, or cool, filtered water. If bloody discharges are to be prevented the vehicle should be goat's milk.[2]

Unani Medical system influenced Ayurveda. So the use of Opium began to cure incurable Diarrhoea in mediaeval India. Nayan shekhar, the author of Yogaratnakara compiled many formulae having the use of Opium, Vijaya (bhanga)-Cannabis indica, Dhatura - Dhatoora stamonium. D. meta, D. alba, Parada - Mercury, Borax, Hartal - Aconite, Samkhiya - Arsenic, Yavani - Carium Copticum Tachyspermum ammi, Yavasa - Alhagi maurorum.

1. Yogaratnakara, Vol. I, Page 274, 1-3.
2. Yogaratnakara, Vol. I, Page 274, 1.

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(1) VIJAYA (Bhanga) - Cannabis indica

Dadimavaleha[1]

Mritsanjeevano Rasa[2]

(2) OPIUM

Dadimaputpaka[3]

Sankhodara Rasa[4]

Atisara Pathyani[5]

PILES

AGASTI MODAKA

The ingredients of the medicine called 'Agasti Modaka' are Chebulic myrobalans, 3 palas, the three acrids, 3 palas, the bark of Cinnamomum Zeylanicum, 2 tolas, the leaves of Cinnamomum Tamala, 2 tolas, and old treacle, 8 palas. These should be pounded together and boluses formed of the mass. Administered in proper dose, this medicines cures piles, lienteric dysentery, dropsical swellings, cough, and epistasis.[6]

LOSS OF APPETITE AND INDIGESTION

HINGWASHTAKA CHURNA

The ingredient of the medicine called 'Hingwashtaka Churna' are the three acrids, the seeds of Ptychotis Ajowan, 'Saindhava' salt, Cumin seeds, the seeds of Nigella sativa, and assafoedita. Equal measures of the pulvs of these are to be mixed together. Taken in proper measure with the first mouthful of rice mixed with ghee, it enkindles the digestive fire. This medicine cures all ailments born of excited or vitiated Vāyu.[7]

SWALPA AGNIMUKHA CHURNA

The ingredients of the medicine called 'Swalpa Agnimukha Churna' are assafoedita 1 part, Acorus Calamus 2 parts, the fruits of Piper longum 3 parts, dry ginger 4 parts, the seeds of Ptychotis Ajowan 5 parts, Chebulic myrobalans 6 parts, the roots of Plumbago

1. Yogaratnkara, Vol. I, Page 273, 3.
2. Ibid., Page 276, 2.
3. Ibid., Page 275, 2.
4. Ibid., Page 276, 1.
5. Ibid., Page 277.
6. Ibid., Page 302, 1-2.
7. Yogaratnakara, Vol. I, Page 318, 1.

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Zeylanica 7 parts, and Aplotaxis auriculata 8 parts. All these, reduced to pulv, should be mixed together. Taken in proper measure with hot water, or the cream of curds, or āsava, this medicine cures epistasis, indigestion, enlarged spleen, abdominal dropy, piles, loss of appetite, abdominal dropsy, piles, loss of appetite, abdominal tumours, vitiation of phlegm, the effects of poisons, consumption, asthma, cough, and excited Vāyu.[1]

'BHÁSKARA LAVANA' (Lavana Bháskara Churna)

The ingredient of the medicine called 'Bháskara Lavana' are 2 palas of each of the following viz., the fruits of Piper longum, the roots of the same, coriander seeds, the seeds of Nigella sativa, 'Saindhava' salt, Vit salt, the leaves of cinnamomum Tamala, Pinus Webbiana, and Mesua ferrea; 5 palas of 'Sanchála' salt; 1 pala of each of these, viz., black pepper, cumin seeds, and dry ginger; 4 tolas of these,viz., the bark of Cinnamomum Zeylanicum, and large cardamoms; 8 palas of 'Karkach' salt; 4 palas of the bark of Punica Granatum; and 2 palas of Rumex vesicarius. The pulvs of these are mixed together and taken with the cream of curds, or āsava, or whey, or 'Kánji'. This medicine alleviates excited vāyu and phlegm, abdominal tumours born of excited vāyu, 'cula' pain born of the same, enlarged spleen, piles, ailments of the 'Grahani', mucus, diseases of the chest, Calculi, asthma, cough, intestinal worms, abdominal dropsy, chlorosis, and other ailments. This medicine enkindles also the digestive fire.[2]

'CANKHA BATI' (RASĀRNAVA 1200 A.D.)

The ingredient of the medicine called 'Cankha Bati' are mercury 3 tolas, sulphur 3 tolas Aconitum ferox 6 tolas, black pepper 12 tolas, the ashes of conch shells 12 tolas, and 10 tolas of each of the following, viz., dry ginger, 'Sarjjikshárá' (carbonate of soda) assafoedita, the fruits of Piper longum, the bark of Moringa pterygosperma, 'Sauvarchala' salt, 'Vit' salt 'Saindhava' salt, and 'Pángá' salt. All these should be macerated in the juice of Citrus acida of the variety called 'Káguchi'. Pills are then formed. This medicine cures lienteric dysentery, sour bile, 'cula' pains, loss of appetite, and other ailments. It enkindles the digestive fire.[3]

Another variety of 'Cankha Bati' is prepared differently. The ingredients are the ashes of tamarind bark I pala, the five salts mixed together, I pala, the ashes of conch shells I pala[4], assafoedita and the three acrids, I pala, and half a tola of each of these, viz., mercury, sulphur, and Aconitum ferox. All these should be repeatedly macerated in the

1. Yogaratnakara, Vol. I, Page 319, 1-5.
2. Yogaratnakara, Vol. I, Page 318, 1-5.
3. Ibid., Page 320, 1-6.
4. A conch-shell should be first burnt. While still hot, it should be thrown into the juice of citrus acida, and the pulv, which will resemble lime, should be taken and dried before use.

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juice of citrus acida till they assume an acid taste. Pills are then to be made of the measure of 2 ratis each. This medicine is a digestive. It enkindles the digestive fire, and alleviates mucus, cough, asthma, and consumption.[1]

AMRITA HARITAKI

The ingredient of the medicine is called 'Amrita Haritaki' are the fruit of Piper longum, the roots of the same, Piper Chaba, the roots of Plumbago Zeylanica, dry ginger, black pepper, the five salts, assafoedita, the ashes of barley shoots, 'Sarjjikshara' (carbonate of soda), the seeds of Nigella sativa, and the seeds of Ptychotis Ajowan; equal measures of these are taken, and the pulv is added of the roots of Convolvulus Turpethum of measure equal to half of that of the drugs mentioned. All these are mixed together and macerated in the expressed juice of Rumex vesicarius. Take a hundred Chebulic myrobalans and boil them in whey, and take out the seeds without the fruits being broken. Fill up the hollow fruits with the pulv mentioned above, and dry them partially in the sun. If one of these fruits be taken every day, the following ailments are alleviated, viz., loss of appetite, indigestion, losseness of the bowels, lienteric dysentry, abdominal dropsy, 'Sula' pains, piles, acute rheumatism, epistasis, and other diseases.

If, again, 2 palas of the pulv of each of the following drugs, viz., the fruits of the Piper longum, the roots of the same, Piper Chaba, the roots of Plumbago Zeylanica, dry ginger, black pepper, the five salts, the seeds of Ptychotis Ajowan, those of Cnidium diffusum, the ashes of barley shoots, Sarjjikshára (carbonate of soda), fried borax, assafoedita, and cloves, macerated for 3 days in the expressed juice of Rumex vosicurius, and then for 3 days in the juice of Citrus acida, be inserted in the same manner with in Chebulic myrobalans boiled in whey, and if these be taken at the rate of one a day, the result proves to be the same as that of 'Amrita Haritaki'.[2]

AGNIKUMÁRA RASA (Rasendra Cintamani 1600 A.D.)

The ingredients of the medicine called 'Agnikumára Rasa' are I part of each of these, viz., mercury, sulphur, and fried borax; 3 parts of each of the following, viz., Aconitum ferox, the ashes of cowrie shells, and of conch shells; and 8 tolas of black pepper. All these should be pounded together with the juice of ripe fruits of Citrus acida. Pills should then be formed of the measure of 4 ratis each. This medicine cures indigestion, diarrhoea, lienteric dysentery, and excited Vāyu.[3]

1. Yogaratnakara, Vol. I, Page 321, 1.
2. Yogaratnakara, Vol. I, Page 321, 1-3.
3. Ibid., Page 325, 1-3.

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'Second Agnikumára Rasa'

The ingredients of the medicine called 'Second Agnikumára Rasa' are mercury I part, sulphur 2 parts, fried borax 2 parts, and 1 part of each of the following, viz., the three myrobalans, the ashes of barley shoots, the three acrids, and the five salts. All these are pounded 7 times in the expressed juice of ginger, and then dried. The measure of a dose is from one anna to 2 annas, and the vehicle is the expressed juice of ginger. This medicine cures loss of appetite, mucus, lienteric dysentery, piles, chlorosis, and other ailments.[1]

INTERNAL WORMS

KRIMIMUDGARA RASA

The ingredients of the medicine called 'Krimimudgara Rasa' are mercury 1 tola, sulphur 2 tolas, the seeds of Cnidium diffusum 3 tolas, Embelia Ribes 4 tolas, Strychnos nuxvomica 5 tolas, and the seeds of Butea frondosa 6 tolas. These are all pounded together. The measure of a dose is from 1 máshá to 4 mashas, the vehicle being honey. After taking the medicine, one should drink a little measure of the decoctionof the tubers of Cyperus rotundus. This medicine destroys all kinds of intestinal worms in three days, as also all ailments born of worms.[2]

BLOOD BILE (Rakta Pitta)

ELÁDI GUDIKÁ

The ingredients of the medicine called 'Eládi Gudiká' are cardamoms 1 tola, the leaves of Cinnamomum Tamala 1 tola, the bark of Cinnamomum Zeylanica 1 tola, the fruits of Piper longum 4 tolas, and 1 pala of each of these, viz., sugar, liquorice, pounded date, and grapes. Mixing all these with honey, boluses are made of the measure of 2 tolas each. The dose is regulated by considerations of the measure in which this or that fault has been excited. It cures cough, asthma, fever, hiccup, vomiting, swoons, vomiting of blood, and thirst.[3]

KUSHMÁNDA AVALEHA

The method of preparing, 'Kushmánda Avaleha' is as follows: take twelve and a half seers of the kernel of old fruits of Cucurbita Pepo; fry it in 4 seers of ghee obtained from cow's milk. The fried kernel is then boiled in cow's milk of the measure of twelve and a half a seers, with eighteen and three-fourths seers of sugar, half a seer of the kernel of cocoanuts, 2 palas of the kernel of the fruits of Buchanania latifolia, and 1 pala of

1. Yogaratnakara, Vol. I, Page 325, 1-2.
2. Ibid., Page 336, 1-2.
3. Yogaratnakara, Vol. I, Page 358, 1-4.

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'Tikhari', on a mild fire. When the contents assume the consistency of a lickable thing, take the vessel down from the fire, and throw the pulvs of the following into it : 2 tolas of dill seeds; 4 tolas of seeds of Ptychotis Ajowan, the seeds of Tribulus lanuginosus, the seeds of Rubellia longifolia, Chebulic myrobalans, the seeds of Mucuna pruriens, and the bark of Cinnamomum Tamala; 8 tolas of each of these, viz., coriander seeds, the fruits of Piper longum, the tubers of Cyperus rotundus, Physalis flexuosa, Asparagus racemosus, Curculigo orchioides, Sida alba, Pavonia odorata, the leaves of Cinnamomum Tamala, Curcuma Zerambet, nutmeg fruits, cloves, the fruits of Elettaria cardamomum, large cardamoms, the fruits of Trapa bispinosa, and Oldenlandia biflora; 10 tolas of each of the following, viz., red sandal wood, dry ginger, the fruits of Phyllanthus Emblica, and the tubers of Scyrpus kysoor; and 16 palas of each of the following, viz., the roots of Andropogon muricatum, the seeds of Serratula authelmintica, and black pepper. All these should be properly mixed with the boiled product. When cooled, 2 seers of honey should be mixed. If this medicine is administered in proper dose the measure of which is regulated by the strength of both the disease and the patient, it cures blood-bile, piles characterised by bloody discharges, leucorrhoea with discharges of the blood, chlorosis, anaemia, disgust for food, vomiting, burning of the skin, thirst, urticaria, sour-bile, loss of appetite, bubo, erysipelas and other ailments. This medicine promotes growth, and increases the semen.[1]

KHANDA KUSHMÁNDA

The method of preparing the medicine called 'Khanda Kushmánda' is as follows: take a hundred palas of the kernel of Cucurbita pepo (of the Indian variety), slightly dried after its juice has been pressed out. Fry it in ghee till it assumes the colour of honey. The fried substance should then be boiled in 16 seers of the juice obtained from the raw fruit, with twelve and a half seers of sugar. When the boiling is complete, throw the pulvs of the following into the vessel (and stir the contents properly) viz., the fruits of Piper longum, dry ginger, and cumin seeds, the measure of the pulvs of each of these should be 2 palas; also 4 tolas of the pulvs of each of the following, viz., the bark of Cinnamomum Zeylanica, Cardamoms, the leaves of Cinnamomum Tamala, black pepper, and coriander seeds. When cooled, 2 seers of honey should be added. The measure of a dose is from 2 to 4 tolas, according to the strength of both the disease and the patient. If taken with goat's milk, it cures Raktapitta. It is an aphrodisiac. It promotes nourishment, gives strength, and improves the voice. It is beneficial in consumption also.

If twelve and a half seers of the kernel of old fruits of Cucurbita Pepo be boiled in 25 seers of water till half the measure of water remains in the vessel, and if the liquid portion be strained through a piece of cloth and substituted for 16 seers of water used in

1. Yogaratnakara, Vol. I, Page 358, 1-7.

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the preparation mentioned above (viz., 'Kushmánda Khandá'), employing every other ingredient, that is, the pulvs indicated, then the preparation that will result is called 'Kushmánda Avaleha'. This linctus produces the same results as 'Kushmánda Khanda'.[1]

'VÁSÁ KHANDA'

The method of preparing the medicine called 'Vásá Khanda' is as follows: boil twelve and a half seers of the bark of Justica Adhatoda in water 8 times of that measure (i.e., two and a half maunds) down to 25 seers. Strain the decoction out and boil it with twelve and a half seers of sugar and 8 seers of the pulv of Chebulic myrobalans. After the boiling is over, throw into the vessel 2 palas of the pulv of the fruits of Piper longum, and I pala of the pulv of each of the following, viz., large cardamoms, the leaves of Cinnamomum Tamala, the bark of Cinnamomum Zeylanica, add Mesua ferrea. When cooled, add I seer of honey. Administered in proper measure, this medicine cures rakta-pitta, asthma, cough, and phthisis.[2]

PHTHISIS

LAVANGÁDI CHURNA

The ingredients of the medicine called 'Lavangadi Churna' are Cloves, 'kakkola', the roots of Andropogon muricatum red sandal wood, Tabernaemontana Coronaria, Nymphoea stellata, Cumin seeds, Elettaria cardamomum, the fruits of Piper longum, Aquilairia Agallocha, the bark of Cinnamomum Zeylanica, Mesua ferrea, cumin seeds, dry ginger, Nardostachys Jatamansi, the tubers of Cyperus rotundus, Asparagus racemosus, nutmeg fruits, and bambu manna. One part of the pulv of each of these is to be taken. Add 8 parts of sugar. Mix these together. Administered in proper dose, this medicine relieves phthisis, asthma, cough, and ailments of the 'Grahani'. It creates relish for food, enkindles the digestive fire, imparts strength, generates semen, and alleviates all the three faults. It promotes cheerfulness.[3]

KAPURADYA CHURNA

The ingredients of the medicine called 'Karpurádya Churna' are camphor, the bark of Cinamomum Zeylanica, the fruits of 'Kakkola', nutmeg fruits, and nutmeg flowers. One part of the pulv of each of these is taken. Add 2 parts of cloves, 3 parts of Nardootachys Jatamánsi, 4 parts of black pepper, 5 parts of the fruits of Piper longum, 6 parts of dry ginger, and sugar equal to the united measure of these. Pound all these together into a pulv. Administered in proper dose, this medicine alleviates consumption, cough, asthma,

1. Yogaratnakara, Vol. I, Page 359, 1-5.
2. Yogaratnakara, Vol. I, Page 359-360, 1-4.
3. Yogaratnakara, Vol. I, Page 369, 1-3.

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burning of the chest, hoarseness of the voice, inflammation of the schneiderian membrane. Vomiting, and ailments of the throat. To those that are unwilling to take medicines, this medicine may be administered with the food and drink they take.[1]

ELÁDI CHURNA

The ingredients of the medicine called 'Eládi Churna' are large cardamoms, the leaves of Cinnamomum Tamala, Mesua ferrea, and cloves: one part of each of these is taken. Two parts of pounded date, and four parts of each of the following viz., grapes, liquorice, the fruits of Piper longum, and sugar are added. Reduce these to pulvs and mix them together. This medicine, taken in proper measure, with honey, cures consumption.[2]

ACWAGANDHÁDYA CHURNA

The ingredients of the medicine called 'Acwagandhádya Churna' are Physalis flexuosa, Tinospora cordifolia, Asparagus racemosus, the group of ten roots, Sida cordifolia, Sida rhomboidia, and Sida alba. Equal measures of these are taken and mixed together. Administered in proper dose, this medicine cures consumption. While taking this medicine, the patient should have for his regimen milk and meat juice.[3]

CHYAVANAPRÁCA (Cikitsa Kalika 10th Century A.D.)

The ingredients of the medicine called 'Chyavanapráca' are the bark of the following, viz., AEgle marmelos, Premna serratifolia, Bignonia Indica, Gmelina arborea, and Bignonia suaveolens; the roots of Sida cordifolia, Hedysarum Gangeticum,Doodia lagopodioides, Phaseolus trilobus, Glycine debilis, the fruits of Piper longum, Tribulus lanuginosus; Solanum Indica, Solanum Xanthocarpum, Rhus succedanea, Phyllanthus Niruri, grapes, Caelogyne ovalis, Aplotaxis auriculata, Aquilaria Agallocha, Chebulic myrobalans, Tinospora cordifolia, 'Riddhi' (not being obtainable, 'Balá' or Sida cordifolia is used), 'Jivaka' (not being obtainable, Tinospora cordifolia is used), 'Rishabhaka' (not being obtainable, bambu manna is used), Curcuma Zerumbet, the tubers of Cyperus rotundus, Boerhavia diffusa, 'Meda' (not being obtainable, Cassia fistula is used), Elettaria cardamomum, Nymphaea stellata, red sendal wood, Convolvulus paniculatus, the roots of Justicia Adhatoda, the root called 'Kákoli', and Leena hirta, one pala of each of which is taken. Take also 500 fruits of Phyllanthus Emblica and tie them loosely in a piece of cloth. Boil all these together in 64 seers of water down to 16 seers and strain the decoction out. Throw out the seeds of the myrobalans, and taking what remains of the fruits, fry it in 6 palas of ghee and 6 palas of sesame oil mixed together.

1. Yogaratnakara, Vol. I, Page 369, 1-2.
2. Ibid., Page 369, 1.
3. Yogaratnakara, Vol. I, Page 369-370, 1-6.

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The fried product is then reduced to a paste on a curry stone. After this, boil the decoction and this paste, and 50 palas of sugar candy, together. When the boiled matter assumes some degree of consistency, throw into it bambu manna 4 palas, the pulv of the fruits of Piper longum 2 palas, that of the bark of cinnamomum Zeylanicum 2 tolas, that of the leaves of Cinnamomum Tamala 2 tolas, that of Cardamoms 2 tolas, and that of the flowers of Mesua ferrea 2 tolas, and stir the contents. When cooled, and 6 palas of ghee, and keep the compound in a jar which has soaked a sufficient measure of ghee. The measure of a dose is from half a tola to two tolas, the vehicle being goat's milk. This medicine cures hoarseness of voice, phthisis, and faults of the semen. It enkindles the digestive fire, enhances the power of sexual congress, restores the wind to its normal course, promotes longevity, and makes a young man of even an old one. It is highly beneficial to weak and emaciated persons.[1]

DRÁKSHÁSAVA (Virsinhāvaloka 1383 A.D.)

The ingredients of the medicine called Drákshárista or Drákshásava are the decoction of six and a quarter seers of grapes boiled in 128 seers of water down to 32 seers, 25 seers of treacle, and I pala of each of the following, viz., the bark of Cinnamomum Zeylanicum, cardamoms, the leaves of Cinnamomum Tamala, the flowers of Mesua ferrea, Aglaia, Roxburghiana, black pepper, and 'Vit' salt. Stirring all these together, keep them in a jar, with its mouth covered, for one month. The jar should be one that has soaked a sufficient quantity of ghee. After this, the liquid portion is strained out. This liquid (or 'arishta' cures sores in the lungs, consumption, cough, asthma, and ailments of the throat. It enhances the strength, and makes the mind cheerful.[2]

RATNAGARBHAPOTTALI RASA

The ingredients of the medicine called 'Ratnagarbhapotali Rasa' are 'Rasasindura', diamond, gold, silver, lead, iron, copper, pearls, 'Svarnamakshika', corals, and the ashes of conch-shells. Equal measures of these are taken and pounded for 7 days in the expressed juice of Plumbago Zeylanica. The pulv is then inserted within the hollows of cowrie shells, the interstices of which are closed up with borax pounded with the exudation of Calatropis gigantea. The cowries are placed within an earthen vessel the mouth of which is closed up and the vessel is subjected to the process of roasting called Gajaputa. When cooled, the roasted substance is taken out of the cowrie shell and reduced to pulv. The pulv is macerated 7 times in the juice of Vitex Nigundo, 7 times in that of ginger, and one and twenty times in that of Plumbago Zeylanica. When dried, it is complete. The measure of a dose is 2 ratis each. It is administered with honey and the pulv of Piper longum, or ghee.

1. Yogaratnakara, Vol. I, Page 372-73, 1-4.
2. Ibid., Page 381, 1-5.

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and the pulv of black pepper. This medicine cures even difficult cases of phthisis, the eight principal diseases, and fever, and diverse other ailments. (The eight principal diseases are rheumatism, calculi, leprosy, gonorrhoea, abdominal dropsy, fistulu-in-ano, piles, and lienteric dysentery).[1]

'RÁJA MRIGÁNKA RASA'

The ingredient of the medicine called 'Rája Mrigánka Rasa' are mercury 3 parts, gold I part, copper I part, realgar 2 parts, yellow orpiment 2 parts, and sulphur 2 parts. These are pounded together, portions of the pounded mass, are inserted within the hollows of cowrie shells. The interstices of the shells are covered up with the paste of fried borax pounded in goat's milk. Placing the cowries then within an earthen jar, the mouth of the jar is closed with soft clay. The jar is then subjected to the process of roasting called 'Gajaputa'. When cooled, the roasted products should be taken out of the cowries and pulverised properly. The measure of a dose is 2 ratis. It is administered with ghee, honey, and 10 fruits of Piper longum or 19 seeds of black pepper. This medicine relieves all varieties of consumption.[2]

'MRIGÁNKA RASA' (Rasaratnapradīpa 1500 A.D.)

VAIDHYA VILAS

The ingredients of the medicine called 'Mrigánka Rasa' are mercury I tola, the ashes of gold I tola, the ashes of pearls 2 tolas, sulphur 2 tolas, and fried borax 2 máshás. Pounding these in 'Kánji', a ball is made. When dried, it is inserted within a crucible and roasted in the apparatus called 'Lavana-Yantra'. The measure of a dose is 4 ratis. It is administered after pounding it with 10 seeds of black pepper, or ten fruits of Piper longum, with honey. This medicine cures phthisis. While taking this medicine, the patient should obstain from the fruits of Solanum melongena and those of Momordica Charantia, mustard oil, and sexual congress.[3]

BRONCHITIS

MARICHÁDI GUTIKA (Sarangadhara Samhita - 1325 A.D.)

The ingredients of the medicine called 'Marichádi Gudiká' are black pepper 2 tolas, and the fruits of Piper longum 2 tolas, the ashes of barley shoots I tola, the bark of Punica granatum 4 tolas, and old treacle 16 tolas. All these are mixed together; boluses are made of the measure of half a tola each. This medicine also is taken in the manner of 'Haritakyádi

1. Yogaratnakara, Vol. I, Page 383, 1-6.
2. Ibid., Page 384, 1-5.
3. Yogaratnakara, Vol. I, Page 384-85, 1-3.

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Gutika'. It cures all varieties of cough.[1]

AGASTYA HARITAKIPÁKA (Vrnda - 9th Century A.D.)

The ingredients of the medicine called 'Agastya Haritaki' are 2 palas of each of these, viz., the ten roots, the seeds of Mucuna pruriens, Pladera decussata, Circuma Zerumbet, Sida Cordifolia, Pothos officinalis, Achyranthes aspera, the roots of Piper longum, the roots of Plumbago Zeylanica, Siphonanthus Indica and Aplotaxis auriculata; 8 seers of barley tied in a piece of cloth; and a hundred Chebulic myrobalans. These are boiled in 2 maunds of water down to half a maund. When it is found that about that measure of water remains and that the grains of barley have been well boiled, the decoction is strained out. The boiled myrobalans are picked on every side with a needle, and are fried in I seer of sesame oil. Mixing twelve and a half seers of old treacle with the decoction spoken of above, the fried myrobalans are thrown into the mixture which is boiled on a mild fire. When the liquid thickens, half a seer of the pulv of Piper longum is thrown into it, and the vessel is taken down from the fire. When cooled, I seer of honey is mixed with the contents. The measure of a dose is from half a tola to 2 tolas. It should be licked gradually, and as regards the myrobalans, half of one to two of them are eaten by the patient the while. This medicine relieves cough, asthma, consumption, hiccup, intermittent fever. lienteric dysentery, piles, disgust for food, diseases of the chest, inflammation of the schneiderian membrane, and other ailments. It promotes strength and improves the complexion.[2]

HICCUP AND ASTHMA

'CRINGYÁDI CHURNA' (Yoga shata - 15th Century A.D.)

The ingredients of the medicine called 'Cringyádi Churna' are Rhus succedana, the three acrids, the three myrobalans, Solanum Xanthocarpum, Siphonanthus Indica, Aplotaxis auriculata, and the five salts. Taking equal measures of these, pound them together. Administered in proper dose, with hot water as the vehicle, the pulv alleviates hiccup, asthma, wind having an upward course, cough, disgust for food, and inflammation of the schnederian membrane.[3]

'HARIDRÁ CHURNA'

The ingredients of the medicine called 'Haridrá Churna' are turmeric, black pepper, grapes, old treacle, Vanda Roxburghii, the fruits of Piper longum, and Curcuma Zerumbet. Equal measures are taken of these. Mixing the pulv with a proper measure of mustared oil, it is administered as a snuff. This medicine cures even such asthma as is

1. Yogaratnakara, Vol. I, Page 411, 1-2.
2. Yogaratnakara, Vol. I, Page 414, 1-6.
3. Yogaratnakara, Vol. I, Page 432, 1.

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dangerous to life.[1]

BHÁRGIGARYADI LEHA

The ingredients of the medicine called 'Bhárgigaryadi Leha' are as follow: take the decoction of twelve and half seers of the roots of Siphonanthus Indica, the ten roots, the measure of each of which is a seer and a quarter, and a hundred chebulic myrobalans loosely bound in a piece of cloth, boiled in 116 seers of water down to 29 seers. Straining the liquid out, throw in to it the hot myrobalans and twelve and half seers of treacle. Boil these again, and when the liquid becomes somewhat thick, the following are thrown into it, viz., 8 tolas of the pulv of the three acrids, the same measure of the pulv of the bark of Cinnamomum Zeylanicum, the same measure of the pulv of the leaves of Cinnamomum Tamala, and the same measure of the pulv of the seeds of cardamoms; also 4 tolas of the barley shoots. When the contents become cool, 6 palas of honey are added to them. The medicine is taken as a linctus, the measure to be taken being 1 tola to 4 tolas. As regards the myrobalans, one should be taken a day. It alleviates asthma as also the five kinds of cough.[2]

HOARSENESS OF VOICE

VYÁGHRI GHRITA (Cikitsa sara - 10th Century A.D.)

The ingredients of the medicine called 'Vyághri Ghrita' are 4 seers of ghee obtained from vaccine milk, 14 seers of the expressed juice of Solanum Xanthocarpum, and the paste of Vanda Roxburghii, Sida cordifolia, Tribulus lanuginosus, and the three acrids. If raw plants of Solanum Xanthocarpum are not obtainable, the decoction may be taken of 8 seers of the dried plant boiled in 64 seers of water down to 16 seers. This medicated ghee, taken in proper measure, alleviates hoarseness of voice, and cough.[3]

DISGUST FOR FOOD

YAVANI KHANDA CURNA

The ingredients of the medicine called 'Yavani Khanda Churna' are the seeds of Ptychotis Ajowan/Yavani, tamarind fruit, dry ginger, Rumex vesicarius, pomegranates, and sour jujubes; 2 tolas of each of these are taken. Add 1 tola of each of the following, viz., coriander seeds 'Sanchála' salt, cumin seeds, and the bark of Cinnamomum Zeylanicum, also a 100 fruits of Piper longum, 200 seeds of black pepper, and 32 tolas of sugar. Pound all these together. The measure of a dose is half a tola. This medicine cures

1. Ibid., Page 433, 2.
2. Yogaratnakara, Vol. I, Page 433, 3.
3. Yogaratnakara, Vol. 1, Page 439, 1.

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disgust for food, pains in the chest, pains in the sides, stoppage of stools and urine, epistasis, cough, asthma, lienteric dysentery, and piles.[1]

"ÁRDRAKA MÁTULUNGÁVALEHA" (Sārangadhara - 1325 A.D.)

The ingredients of the medicine called 'Ardraka Matulungávaleha' are 4 seers of the expressed juice of raw ginger, treacle 2 seers, and half a seer of the expressed juice of Citrus acida of the variety called 'Tábá'. These are boiled on a mild fire. When the liquid, assumes some measure of consistency, 2 tolas of the pulv of each of the following are thrown into it, viz., the bark of Cinnamomum Zeylanicum, the leaves of Cinnamomum Tamala, cardamom seeds, dry ginger, the fruits of Piper longum, black pepper, the fruits of Phyllanthus Emblica, Chebulic myrobalans, Belleric myrobalans, Hedysarum Alhagi, the roots of Plumbago Zeylanicum, coriander seeds, cumin seeds, and the seeds of Nigella sativa. If taken in proper measure, this medicine relieves disgust for food, loss of appetite, asthma, cough, consumption, chlorosis, anaemia, dropsical swellings, enlarged spleen, abdominal tumours, abdominal dropsy, flatulence, and diverse other diseases.[2]

BURNING OF THE SKIN

CHANDANÁDI CHURNA

The ingredients of the medicine called 'Chandanādi Churna' are sandal wood, Oldenlandia biflora, the roots of Andropogon muricatum, Pavonia odorata, the tubers of Cyperus rotundus, the root stock of Nymphoea lotus, lotus stalks, fennel seeds, coriander seeds, 'Padmakáshtha', and the fruits of Phyllanthus Emblica, of the united measure of 2 tolas. These are boiled in half a seer of water down to a quarter of a seer. When cooled, a little honey is thrown into it. This medicine cures even excessive burning of the skin.[3]

INSANITY

KALYÁNAKA GHRITA
YOGATARANGINI (Middle of the 17th Century A.D.)

The ingredients of the medicine called 'Kalyánka Ghrita' are Hedysarum Gangeticum, Tabernaemontana coronaria, turmeric, Berberis Asiatica, Ichnocarpus frutescens, Asclepias pseudosarsa, Aglaia Roxburghiana, Nymphoea stellata, seeds of large cardamoms, Rubia Munjista, the roots of Croton polyandrum, pomegranates, the flowers of Mesua ferrea, Pinus Webbiana, Solanum Indica, the flowers of Echites Caryophyllata, Embelia Ribes, Doodia lagopodioides, Aplotaxis auriculata, red sandal wood, and 'Padmakáshthá', eight seers of the united measure of these one and twenty articles are taken and boiled in 64 seers

1. Yogaratnakara, Vol. I, Page 443, 1-5.
2. Ibid., Page 444-445, 1-4.
3. Yogaratnakara, Vol. I, Page 482, 1-3.

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of water down to 16 seers. This decoction, milk 16 seers, and the paste of the following, viz., Doodia lagopo-dioides (according to some, Batatus paniculata), the seeds of Phaseolus radiatus, the seeds of Dolichos sinenthus (according to some, the seeds of Phaseolus trilobus and those of Glycine debilis for the two seeds named last), Kákoli, the seeds of Muceuna pruriens, 'Rishabhaka' (bambu manna is used as a substitute) 'Riddhi' (Sida cordifolia is used as a substitute), and 'Medá' (Physalis flexuosa is used as a substitute) and 4 seers of ghee, are boiled together. Some add 'Kshirakákoli' to the drugs mentioned above whose paste is taken. the ghee that is used is obtained from the milk of a cow that has brought forth her first calf. This medicated ghee cures Insanity, as also the excitement of all the faults together. It is highly nourishing.[1]

"CHAITASA GHRITA"

YOGATARANGINI (Middle of the 17th Century A.D.)

The ingredients of the medicine called 'Chaitasa Ghrita' are the paste of the ten roots except that of Gmelina arborea, (i.e., the roots of Hedysarum Gangeticum, Doodia lagopodioides, Solanum Indica, Solanum Xanthocarpum, Tribulus lanuginosus, AEgle marmelos, Bignonia Indica, Bignonia suaveolens, and Premna serratifolia), Vanda Roxburghii, the roots of Ricinus Communis, the roots of Convolvulus Turpethum, Sida cordifolia, the roots of Sanseviera Zeylanica, and Asparagus racemosus, the measure of each being 2 tolas. The paste is boiled in 64 seers of water down to 16 seers. The decoction thus obtained, and milk of four times its measure, as also all those drugs whose paste enters into the composition of 'Pániyakalyánaka', are boiled together with 4 seers of ghee. This ghee is regarded as one of the foremost remedies for insanity and other ailments of the mind.[2]

EPILEPSY

KUSHMÁNDA GHRITA (Vrnda -9th Cen. A.D.)

The ingredients of the medicine called 'Kushmánda Ghrita' are ghee 4 seers, the water, measuring 12 seers, of the fruits of Cucurbito Pepo, and 1 seer of the paste of liquorice. These are boiled together. This ghee is beneficial in epilepsy.[3]

"KALYÁNA CHURNA"

The ingredients of the medicine called 'Kalyána Churna' are the jujubes, black pepper, the three myrobalans, 'Vit' salt, 'Saindhava' salt, the fruits of Piper longum, Embelia Ribes, Guilandina Bonducella, the seeds of Ptychotis Ajowan, Coriander seeds,

1. Yogaratnakara, Vol. I, Page 491, 1-7.
2. Yogaratnakara, Vol. I, Page 491, 8-10.
3. Yogaratnakara, Vol. I, Page 501, 1.

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and Cumin seeds. Equal measures of these are taken of the pulvs of these. The measure of a dose is half a tola, and the vehicle is hot water. This medicine is beneficial in epilepsy, insanity, piles, lienteric dysentery, and loss of appetite.[1]

DISEASES OF THE NERVOUS SYSTEM

'RÁSNADI PÁCHANA'

The ingredients of the medicine called 'Rásnadi Páchana' are Vanda Roxburghii, Tinospora cordifolia, Cassia fistula, Pinus deodara, Tribulus lanuginosus, the roots of Ricinus communis, and Boerhavia diffusa. The decoction of these, taken with the pulv of dry ginger, alleviates the pains of the calves, the thighs, the back, and the waist.[2]

TRAYODACÁNGÁ GUGGULA

The ingredients of the medicine called Trayodaçánga Gugghulu' are the bark of Acacia Arabica, Physalis flexuosa, 'Habushá' (aromatic black stalks like those of black pepper), Tinospora cordifolia, Asparagus racemosus, Tribulus lanuginosus, the seeds of Lettsomia nervosa, Vanda Roxburghii, dill seeds, Curcuma Zerumbet, the seeds of Ptychotis Ajowan, and dry ginger, (one tola being taken of the pulv of each of these), Balsomodendron Mukul 12 tolas, and 6 tolas of ghee. The exudation of Balsomodendron is first rubbed or pounded with the ghee, and the pulvs are then mixed with it. The measure of a dose is half a tola. The vehicle is either hot milk, or hot water, or meat-juice, or āsava. This medicine cures the pains in the arms, the back, the knees, the calves, the waist, the bones, and the bone-joints. It relieves also dislocation of the cheek bone, sciatica, and other ailments caused by the vitiated Vāyu.[3]

BRONCHITIS

SACHCCHANDA BHAIRAVA RASA (Sarangadhara 1325 A.D.)

The ingredients of the medicine called 'Sachcchanda Bhairva' are as follow. mercury 1 part, sulphur 2 parts, and Saindhava salt 2 parts, are pounded together with the juice of the fruits of Semecarpus Anacardium for five days. Enclosing the pounded mass in a crucible, it should be roasted, for one night in a fire that is neither very keen, nor very mild. After this, the crucible should be broken and the medicine taken out. The measure of a dose is 2 ratis. Administered with the proper vehicle, it checks cough, asthma, lienteric dysentery, insomnia or loss of sleep, drowsiness in fever, and other ailments. It imparts nourishment and softness to the body, and cheerfulness to the mind.[4]

1. Ibid., Page 501, 1-2.
2. Yogaratnakara, Vol. I, Page 527, 3.
3. Yogaratnakara, Vol. I, Page 527-528, 1-6.
4. Yogaratnakara, Vol. I, Page 545-546, 1-3.

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PINDA TAILA

Taila prepared with one pala each of mañjiṣthā, sāriva, Sarja, yaṣṭī and sikthaka known as Piṇḍa - taila it cures vatarakta (gout), if anointed over the body often.[1]

AṂRTADIGHṚTA

Ghṛta prepared with decoction and paste (Kalka) of aṃrta with the addition of milk cures vātarakta (gout) quickly and even intractible kuṣṭha (leprosy and other skin diseases).[2]

AJAMODĀDI CHŪRNA

Chūrna of ajamodá, mocharasa, shṛṅgavera, and dhātakī - kusuma taken with butter milk prepared from cow's milk can even stop the flow of river Gangā (can stop severe diarrhoeas).[3]

PAÑCHASAMA CHŪRNA

Shuṇṭhī, harītakī, krishna (Black peper), trivṛt, sauvarchala - all equal parts powdered nicely is known as pānchasama churna relieves shūla (pain in the abdomen), ādhmāna (tympanitis), jathara (enlargement of abdomen), arshas (haemorrhoids) and āmavāta (rheumatism).[4]

1. Ibid., Page 556, 1.
2. Ibid., Page 557, 1.
3. Yogaratnakara, Vol. I, Page 567, 1.
4. Ibid., Page 568, 1-2.

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PART - II

YOGĀRATNĀKARA

CHAPTER-I

SULA (PAIN) (COLIC)

HERE AFTER HARITA EXPOUNDED (10th Cent. A.D. to 12 A.D.)

Origin of pain in body.

For the destruction of Kámadeva Lord Shiva with fury, hurled a trident (trisule) at Makaradwaja. Seeing this approaching trident towards him, Makaradwaja entered in the body of Lord Vishnu. Lord Vishnu cried in a loud voice, consequently the trident fell on the land and there it became famous by the name of Sula (pain). It sucks the five elements of our physical body. In Yogāratnākara the existance of Sula (pain) is derived by above mentioned definition.[1]

'CANKHA CHURNA'

The ingredients of the medicine called 'Cankha Churna' are the ashes of conch I pala, 'Saindhava' salt, 'Vit' salt, 'Sámbhári' salt, and 'Audbhida' salt the ashes of green barley shoots, fried borax, nutmeg fruits, dill seeds, the seeds of Ptychotis Ajowan, assafoetida, and the three acrids, the measure of each being I pala. All these are pounded together into a pulv. The measure of a dose is one máshá, and the vehicle is hot water. The medicine cures acute rheumatism and diverse kind of 'Sula' pains.[2]

'KSHIRA MANDURA'

The ingredients of the medicine called 'Kshira Mandura' are iron pyrites I seer, cow's urine 8 seers, and milk 4 seers. These are boiled together. This medicine cures 'Parináma Sula'.[3]

'CATÁVARI MANDURA'

The ingredients of the medicine called 'Catávari-Mandurá' are 8 palas of the pulv of iron pyrites properly corrected, 8 palas of the expressed juice of Asparagus racemosus, 8 palas of curds, 8 palas of milk, and 4 palas of ghee. These are boiled together, and when the substance becomes consistent, the vessel is taken down. The measure of a dose is one anna. One should take it at the beginning, the middle, and at the end of one's meals. This

1. Yogarátnakara, Part II, Chapter I, Page 1, 1 and 2.
2. Ibid., Page 6, 1.
3. Yogaratnakara, Part II, Chapter I, Page 14, 1.

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medicine cures all varieties of 'Sula'.[1]

'SAMUDRÁDYA CHURNA'

The ingredients of the medicine called 'Sámudrádya Churna' are 'Karkacha' salt, 'Saindhava' salt, the ashes of green barley shoots, 'Sarjjikshára' (carbonate of soda), 'Sanchála' salt, 'Sámbhári' salt, 'Vit' salt, the roots of Baliospermum montanum, the ashes of iron, iron pyrites, the roots of Convolvulus Turpethum, and the tubers of Olla campanulata. Equal measures of each of these are taken, and curds, milk and cow's urine, each of equal measure and the united measure of which is qudruple of the united measure of 'Karkacha' and the rest, are added. These are boiled on a mild fire and when the contents assume the aspect of a dry powder, the vessel should be taken down. The measure of a dose is from 2 to 4 annas, and it is administered with hot water. This medicine cures all kinds of 'Sula' pains, and proves beneficial in enlargement of the liver, that of the spleen, abdominal tumours, and stony tumours called 'ashthila'.[2]

GONORRHOEA

CHANDRAPRABHÁGUTĪ [Quoted from Yogaratnavali]

(5th Century A.D.)

The ingredients of the medicine called 'Chandraprabha Guti' are the seeds of Vernonia anthelmintica, Acorus Calamus, the tubers of Cyperus rotundus, Agathotes Cherayta, Prinus deodara, Curcuma longa, Aconitum heterophyllum, the roots of Piper longum, those of Plumbago Zeylanica, Convolvulus Turpethum, the roots of Croton polyandrum the leaves of Cinnamomum Zeylanicum, cardamom seeds, and bambu manna, the measure of each being 2 tolas, also coriander seeds, the three myrobalans, Piper Chaba, Embelia Ribes, Pothos offcinalis, that variety of iron pyrites which is called 'Svarnamákshika', the three acrids, the ashes of green barley shoots, carbonate of soda, 'Saindhava' salt, 'Sachala' salt, and 'Vit' salt, the measure of each being 4 máshás; also iron 4 tolas, sugar 8 tolas, cilajatu 16 tolas. Pound all these together, and make pills of the usual size. The medicine cures gonorrhaea, strangury, calculas, retention of urine, chlorosis, and diverse other diseases. It increases one's strength; and is an aphrodisiac and good tonic.[3]

DIABETES (TÁRAKECWARA RASA)

The ingredients of 'Tárakecwara Rasa' are 'Rasa sindura', iron, tin, and mica. Equal

1. Ibid., Page 15, 1-3.
2. Yogaratnakara, Part II, Chapter I, Page 16, 1-4.
3. Yogaratnakara, Part II, Page 87, 1,3.

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measures of these are taken and pounded together with honey. Pills are then made of the measure of 1 anna and the pulv of the seeds of Ficus glomerata. This medicine cures diabetes.[1]

ELEPHANTIASIS

'PIPPALYÁDI CHURNA'

The ingredients of 'Pippalyádi Churna'are the fruit of Piper longum, the three myrobalans, Pinus deodara, dry ginger, and Boerhavia diffusa, the measure of each being 2 palas, and the seeds of Lettsomia nervosa of the measure of a dose is half a tola. This medicine cures elephantiasis of the legs, rheumatism, and loss of appetite.[2]

'KRISHNÁDI MODAKA'

The ingredients of 'Krishnádi Modaka' are 2 tolas of the pulv of the fruit of Piper longum, 4 tolas of the pulv of the roots of Plumbago Zeylanica, 8 tolas of the pulv of the roots Croton polyandrum, 20 Chebulic myrobalans, and 16 tolas of old treacle. All these are mixed together, adding some honey. Boluses are then made. Half a tola is the measure of a dose. This medicine alleviates elephantiasis of the legs, and some other ailments.[3]

'VIDANGÁDI OIL'

The ingredients of 'Vidangádi Oil' are sesame oil 4 seers, the paste of the following, viz., Embelia Ribes, black pepper, the roots of Calatropis gigantea, dry ginger, the roots of Plumbago Zeylanica, Pinus deodara, the red powder called 'Elabáluká, and the five salts, the united measure of these being I seer; and water 16 seers. All these are duly boiled together. The measure of a dose is half a tola, if drunk. It may also be rubbed over the body. It cures elephantiasis of the legs.[4]

'SAURECWARA GHRITA'

The ingredients of 'Saurecwara Ghrita' are ghee 4 seers, the decoction of the ten roots, 'Kánji', and the cream of curds, each 4 seers, and the paste of 2 tolas of each of the following, Viz., Ocimum sanctum of the dark variety, Pinus deodara, the three acrids, the three myrobalans, the five salts, Embelia ribes, the roots of Plumbago Zeylanica, Piper Chaba, the roots of Piper longum, the exudation of Balsamodendron Mukul, the black aromatic stalks called 'Habusha', Acorus Calamus, the ashes of green barley shoots, Cissampelos hernandifolia, Curcuma Zerumbet, Cardamom seeds, and the seeds of

1. Ibid., Page 97, 1.
2. Yogaratnakara, Part II, Page 159, 1-3.
3. Ibid., Sloka I.
4. Yogaratnakara, part II, Page 159, Sloka I.

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Lettsomia nervosa. All these are duly boiled together. The measure of a dose is from half a tola to 2 tolas. This medicine cures elephantiasis of the legs, bronchocele, goitre, enlarghed glands of neck, tumours, hernia, swellings, disease of 'Grahani', piles, loss of appetite, intestinal worms, and other ailments.[1]

FISTULA-IN-ANO

KHADIRÁDI KWÁTHA

The ingredients of 'Khadiradi Kvatha' are the decoction of Acacia Catechu and the three myrobalans, mixed with the ghee of buffalo's milk or the pulv of Embelia Ribes. This medicine cures fistula-in-ano.[2]

'NAVAKÁRSHIKA GUGGULU'

The ingredients of 'Navakárshika Guggulu' are Chebulic myrobalans, emblic myrobalans, belleric myrobalans, and the fruit of Piper longum, the measure of each being 2 tolas, 10 tolas of the exudation of Balsamodendron Mukul, and ghee. All these are pounded together. The measure of a dose is half a tola. This medicine cures fistula-in-ano, piles, dropsical swellings, abdominal tumours, and other diseases.[3]

'SAPTAVINGCATIKA GUGGULU'

The ingredients of 'Saptavingcatika Guggulu' are the three acrids, the tubers of Cyperus rotundus, Embelia Ribes, Tinospora cordifolia, the roots of Plumbago Zeylanica, Curcuma Zerumbet, Cardamom seeds, the roots of Piper longum, the black aromatic stalks called 'Habusha',Pinus deodara, coriander seeds, the seeds of Semecarpus Anacardium, Piper Chaba, the roots of Cucumis Colocynthis, Curcuma longa, Berberis Asiatica, 'Vit' salt, 'Sachal' salt, 'Saindhava' salt, the ashes of green barley shoots, Carbonate of soda, and Pothos offcinalis. Equal measures of these are taken, and the exudation of Balsamodendron Mukul is added equal to twice the united measure of the foregoing. All these are pounded together with ghee. The measure of a dose is half a tola, and the vehicle is hot water. This medicine cures fistula-in-ano, piles, asthama, cough, dropsical swellings, abdominal dropsy, hernia, elephantiasis of the legs, malignant boils, sinus, leucoderma, strangury, calculi, gonorrhoea, and other ailments.[4]

1. Yogaratnakara, Part II, Page 159, 1-6.
2. Ibid., Page 197, 2.
3. Yogaratnakara, Part II, Page 198, 1.
4. Yogaratnakara, Part II, Page 198, 1-6.

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VISHYANDANA OIL

The ingredient of 'Vishyandana Oil' are sesame oil 4 seers, water 16 seers, and the paste of the following. viz., the roots of Plumbago Zeylanica of the red variety, the roots of Calatropis gigantea, the roots of Convolvulus Turpethum, Cissampelos hernandifolia, Ficus hispida (syn. Ficus oppositifolia), the roots of Nerium odorum, Euphorbia neriifolia. Acorus Calamus, Gloriosa superba, yellow orpiment, carbonate of soda, and Cardiospermum Halicacabum, of the united measure of I seer. All these are duly boiled together. This medicine cures fistula-in-ano. It cures also boils and sores. It improves the complexion.[1]

LEPROSY AND LEUCODERMA

MAHÁ BHALLÁTAKA AVALEHA

The ingredients of the medicine called 'Mahá Bhallataka Avaleha' are as follow: the decoction of the following is taken, viz., the bark of Melia Azadisachta, Ichnocarpus frntescens, Aconitum hetero-phyllum, Picrorrhizza Kurroa, Ficus heterophylla, the three myrobalans, the tubers of Cyperus rotundus, Oldenlandia biflora, the seeds of Serratula anthelmintica, Asclepias pseudosarsa, Acorus Calamus, the wood of Acacia Catechu, red sandal wood, Cissampelos hernandifolia, dry ginger, Curcuma Zerumbet, Siphonanthus Indica, the root bark of Justicia Adhatoda, Agathotes Cherayta, the root-bark of Holarrhena antidysenterica, Lettsomia nervosa, the roots of Cucumis Colocynthis, the roots of Sansaviera Leylanica, Embellia Ribes, the seeds of Holerrhene entidysenterica, Aconitum heterophyllum, the roots of Plumbego Zeylanica, the bark of that variety of Butea frondosa which is called 'Hastikarna', Tinospore cordifolia, the bark of Melie Azederech, the leaves of Trichosenthes divica, curcuma longa, Berberis Asiatica, the fruit of Piper longum, the pith of the fruit of cassia fistula, the bark of Echites scholeris, Celamus rotang of the black variety, the fruit of Abrus precatorius of the red variety, **the tubers of Arum camporm latum China grass,** Rubia Munjista, the seeds of Cassia Tora Curculigo Orchioides Aglaia, Roxburghiana, Myrice sapida, Galege purpurea, and the bark of 'Kshiri', the measure of each being 2 palas. The measure of water is 64 seers, and it is boiled down to 16 seers. The decoction is also taken of 3,000 three thousand fruit of Semecarpus Anacardium. After the boiling is over, the following are thrown into the vessel, viz., the three acrids, the three myrobalans, the tubers, of Cyperus rotundus, 'Saindhava' salt, and the seeds of Ptychotis Ajowan, the measure of each being 1 pala; also the bark of Cinnamomum Zeylanica the leaves of Cinnamomum Tamala, Cardamomum seeds, and the flowers of Mesua ferrea, the measure of each being 2 tolas; also 4 palas of sulphur. The mixed product should be kept in an earthen vessel which has soaked a sufficient quantity of ghee.

1. Ibid., Page 199. 1,2.

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This medicine cures all varieties of skin diseases classed under leprosy, tubercular leprosy, flatulence of the stomach, abscesses and boils, intestinal worms, the six varieties of piles, fistula-in-ano, chlorosis, cough, asthma, violent form of urticaria, and diverse other ailments. The vehicle is the expressed juice of Tinospora cordifolia or milk, and the regimen should consist of hot rice.[1]

PANCHATIKTA GHRITA

The ingredients of 'Panchatikta Ghrita' are ghee 4 seers, the decoction of the following, viz., the bark of Melia Azadirachta, the leaves of Trichosanthesdioica, Solanum Xanthocarpum, Tinospora cordifolia, and the bark of Justicia Adhatoda, the measure of each being 10 palas; boiled in 64 seers of water down to 16 seers, and the paste of the three myrobalans of the united measure of 1 seer. All these are duly boiled together. The measure of a dose is half a tola. This medicine cures all those skin diseases which are classed under leprosy, tubercular leprosy, fistula-in-ano, malignant boils, intestinal worms, and other ailments.[2]

'MAHÁTIKTAKA GHRITA'

The ingredients of 'Mahátikataka Ghrita' are the bark of Echites scholaris, Aconitum heterophyllum, Cassia fistula, Picrorrhiza kurroa, Cissampelos hernandifolia, the tubers of Cyperus rotundus, the roots of Andropogon muricatum, the three myrobalans, the leaves of Trichosanthes dioica, Melia Azadirachta, Oldenlanda biflora, Hedysarum Alhagi, Pterocarpus santalinus, the fruit of Piper longum, Pothos officinalis, 'Padmakáshtha', Curcuma longa, Berberis Asiatica, Acorus Calamus, Cucumis Colocynthis, Asparagus racemosus, Ichnocarpus frutescens, Asclepias pseudosara, the seeds of Halarrhena antidysenterica, Justicia Adhatoda, Sanseviera Zeylanica, Tinospora cordifolia, Agathotes Cherayta, liquorice, and Ficus heterophylla. All these are duly pounded together into a paste. Ghee is added of four times the measure of the paste, and water of eight times the measure of the ghee. The expressed juice is taken of the fruit of Phyllanthus Emblica, equal to twice the measure of the ghee. All these are duly boiled together. The measure of a dose depends upon the strength of the patient. This ghee speedily cures all those skin diseases which are classed under leprosy, rakta-pitta, piles characterised by copious discharges of blood, erysipelas, sour bile, tubercular leprosy, chlorosis, eczema born of malignant boils, insanity, malignant jaundice, fever, itching, chest disease, abdominal tumours, pimples, bloody discharges from the female organ of generation, goitre, and many other ailments.[3]

1. Yogaratnakara, Part II, Page 222-223, 1-15.
2. Yogaratnakara, Part II, Page 224, 1-4.
3. Yogaratnakara, Part II, Page 224-225, 1-6.

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"MAHÁKHADIRA GHRITA"

The ingredients of 'Mahákhadira Ghrita' are the decoction of 16 seers of ghee obtained from cow's milk, the decoction of sixty two and a half seers of the wood of Acacia Catechu, the bark of Dalbergia Sissoo and that of Pentaptera tomentosa of the united measure of 25 seers, and six and a quater seers of each of the following, viz., the bark of Pongamia glabra, that of Melia Azadirachta, Calamus rotang, Oldenlandia biflora, Holarrhena antidysenterica, Justicia Adhatoda, Embelia Ribes, Curcuma longa, Berberis Asiatica, Cassia fistula, Tinsospora cordifolia, the three myrobalans, Convolvulus Turpethum, and the bark of Echites scholaris, boiled in six hundred and forty seers of water down to 80 seers. All these are duly boiled together, and 8 tolas of each of the following are added, viz., Echites scholaris, Aconitum heterophyllum, Cassia fistula, Picrorrhiza Kurroa, Cissampelos harnadifolia, the tubers of Cyperus rotundus, the roots of Andropogon muricatum, the three myrobalans, the leaves of Trichosanthes dioica, the bark of Melia Azadirachta, Oldenlandia biflora, Hedysarum Alhagi, Pterocarpus Santalinus, the fruit of piper longum, Pothos officinalis, 'Padmakáshtha' Curcuma longa, Berberis Asiatica, Acorus Calamus, Cucumis Colocynthis, Ichnocarpus frutescens, Asparagus racemosus, Asclepias pseudosarsa, the seeds of Holarrhena antidysenterica, Justicia Adhatoda, Sanseviera Zeylanica, Tinospora Cordifolia, Agathates Cherayta, liquorice, and Ficus heterophylla. This ghee, if drunk and rubbed on the body, cures all varieties of leprosy.[1]

'KHADIRÁRISHTA' (Physician - Krishnatriya)

The ingredients of 'Khadirárista' are the wood of Acacia Catechu six and a quarter seers, and seeds of Serratula anthelmintica 12 palas, Berberis Asiatica 20 palas, and three myrobalans 20 palas, seeds of Psoralia Corylifolia (Vakuch) 12 palas. The decoction of these is taken by boiling them in 572 seers of water down to 64 seers. Straining the liquid through a piece of clean cloth, throw into it 25 seers of honey, twelve and a half seers of sugar, 20 palas of Woodfordia floribunda, and 1 pala of each of the following, viz., 'Kakkola', the flowers of Mesua ferrea, nutmeg fruit, cloves, cardamom seeds, the leaves of Cinnamomum Tamala, and the bark of Cinnamomum Zeylanicum, and 4 palas of the fruit of Piper longum. These are kept for a month in an earthen vessel which has soaked a sufficient quantity of ghee with its mouth shut. This 'arishta' cures all the severe varieties of leprosy, chest-disease, leucoderma, chlorosis, external tumours, abdominal tumours, and other ailments.[2]

VRIHAT MARICHÁDYA OIL

The ingredients of 'Vrihat Marichádya Oil' are mustard oil 16 seers. Cow's urine

1. Yogaratnakara, Part II, Page 225, 1-5.
2. Yogaratnakara, Part II, Page 226-227, 1-6.

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64 seers, the paste of 8 tolas of each of the following, viz., black pepper, the roots of Convolvulus Turpethum the roots of Croton polyandrum, the exudation of Calatropis gigantea, the expressed juice of cowdung, Pinus deodara, Curcuma longa, Berberis Asiatica, Nardostackys Jatamansi. Aplotaxis auriculata, red sandal wood, the roots of Cucumis Colocynthis, the roots of Nerium odorum, yellow orpiment, realgar, the roots of Plumbago Zeylanica, the roots of Gloriosa superba. Embelia Ribes, the seeds of Cassia Tora, the bark of Mimosa Sirissa, the bark of Holarrhena antidysenterica, the bark of Melia Azadirachta, the bark of Echites scholaris, the exudation of Euphorbia nertifolia, Tinospora cordifolia, the leaves of Cassia fistula, the seeds of Pongamia glabra, the tubers of Cyperus rotundus, the wood of Acacia Catechu, the fruit of Piper longum, Acorus Calamus, and Cardiospermum Halicacabum, and 16 tolas of Aconitum ferox. All these are boiled together in an earthen or iron vassel on a mild fire. This oil is rubbed on the body. It cures leprous sores, eczema, psoriasis, ringworm, itching, malignant boils, the effects of age, and black and brown spots on the face. This oil makes the body soft. If a young woman snuffs it, she succeeds in retaining the stiffness of her bosom to even an advanced age. It is very beneficial also in rheumatism of horses and kine.[1]

SMALL POX

'NIMBÁDI'

The ingredients of the decoction known as 'Nimbádi' are the bark of Melia Azadirachta, Oldenlandia biflora, Cissampelos hernandifolia, the leaves of Trichosanthes dioica, Picrorrhiza Kurroea, the bark of Justicia Adhatoda, Hedysarum Alhagi, emblic myrobalans, the roots of Andropogon muricatum, white sandal wood, and red sandal wood. The decoction of these is taken, and a little sugar is added to it. Administered as a drink, it cures fever and pox. It causes that pox to reappear which disappears untimely.[2]

'KÁNCHANÁDI KVÁTHA'

The ingredients of 'Kánchanádi - Kvátha' are the decoction of the bark of Bauhinia acuminata of the red variety, and iron pyrites of the variety called 'Svarnamákshika'. This decoction, thus mixed, is administered internally, when the pox, having appeared at the outset, quickly disappears. This medicine cause, them to re-appear and ripen.[3]

'PATOLÁDI KVÁTHA'

The ingredients of 'Patoládi Kvátha' are the leaves of Trichosanthes dioica, Tinospora cordifolia, the tubers of Cyperus rotundus, the bark of Justicia Adhatoda,

1. Yogaratnakara, Part II, Page 231, 1-6.
2. Yogaratnakara, Part II, Page 263, 4,5
3. Ibid., page 264, 1.

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Hedysarum Alhagi, Agathotes Cheyrata, the bark of Melia Azadirachta, Picrorrhiza Kurroa and Oldenlandia biflora, of the united measure of 2 tolas. These are boiled in half a seer of water down to half a páo. Administered internally this decoction causes the immature pox to dry up. It is especially benificial in fevers caused by malignant boils.[1]

'KHADIRÁSHTAKA KVÁTHA'

The ingredients of 'Khadiráshtaka' are the wood of Acacia Catechu, the three myrobalans, the bark of Melia Azadirachta, the leaves of Trichosanthes dioica, Tinospora cordifolia, and Justicia Adhatoda, the united measure of these being 2 tolas. The decoction of these administered internally. Cures measles, pox, those skin-diseases which are classed under leprosy, erysipelas, malignant boils, itching, and other ailments.[2]

DISEASES OF WOMEN

"PHALA GHRITA"

The ingredients of 'Phala Ghrita' are ghee 4 seers, milk 16 seers, and the paste of the following, viz., the roots of Barleria Cristata of the white variety, those of the same of the yellow variety, the three myrobalans, Tinospora cordifolia, Boerhavia diffusa, 'Sukanásá' (probably Sesbania grandiflora), Curcuma longa, Berberis Asiatica, Vanda roxburghii, 'Meda' (not being obtainable Physalis flexuosa is used as a substitute), and Asparagas racemosus, the united measure of these being 1 seer. All these are duly boiled together. This ghee cures sterility. It is beneficial to woman whose offspring die early and cures all kinds of ailments affecting the female organ and the womb such as 'Pindita', 'Chalita', 'Nihcrita', 'Vivrita' etc.[3]

'SAUBHĀGYA SUNTHI'

The ingredients of 'Saubhāgya Sunthi' are Scripus Kysoor, Trapa bispinosa, the husk of lotus seeds, tubers of Cyperus rotundus, cumin seeds, Nigella sativa, nutmeg fruit, nutmeg flowers, cloves, 'Cailaja' (a kind of mountain lichen), Mesua ferrea, the leaves of Cinnamomum Tamala, the bark of Cinnamomum Zeylanicum, Curcuma Zerumbet, the flowers of Woodforidia floribunda, the large variety of cardamom, dill seeds, coriander seeds, Pothos officinalis, Piper longum, black pepper, and Asparagus recemosus, 4 tolas of each of them being taken; the powder of dry ginger, 1 seer; sugar-candy, 50 palas; ghee 1 seer; and vaccine milk, 2 seers. They should all be cooked together duly. The dose should be up to 2 tolas. It cures puerperal diseases, diarrhoea, and disease

1. Yogaratnakara, Part II, Page 264, 1-3.
2. Ibid., Page 267, 4.
3. Yogaratnakara, Part II, Page 408, 1-8.

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of the 'Grahani'. It enkindles the digestive fire.[1]

LIQUIDITY OF THE SEMEN AND LOSS OF VIRILE POWER

'KÁMÁGNI - SANDIPANA MODAKA'

The ingredients of 'Kámágni-sandipana Modaka' are mercury, sulphar, mica, the ashes of green barley shoot, carbonate of soda, the roots of Plumbago Zeylanica, the five salts, Curcuma Zerumbet, the seeds of Ptychotis Ajwoan, the seeds of Cnidium diffusum, Embelia Ribes, and Pinus Webbiana, the measure of each being 2 tolas; also cumin seeds, the bark of Cinnamomum Zeylanicum, the leaves of Cinnamomum Tamala, cardamom seeds, the flower of Mesua ferrea, cloves, and nutmeg fruit, the measure of each being 4 tolas; also the seeds of Lettsomia nervosa, and the three acrids, the measure of each being 6 tolas; also coriander seeds, liquorice, fennel seeds, and the bulbous roots of Scirpus Kysoor, the measure of each being 8 tolas; also Asparagus racemosus, Canvolvulus paniculatus, the three myrobalans, the bark of that variety of Butea frondosa which is called 'Hastikarna', Sida albi, the seeds of Mucuna pruriens, and the seeds of Tribulus lanuginosus, each of the measure of 10 tolas; also the pulv of the leaves and seeds of Cannabis Indica, equal to the united measure of all the previously mentioned articles; and sugar equal to the united measure of all the articles.Mixing all these duly with ghee and honey, add 2 tolas of camphor. The measure of a dose is from 4 annas to 1 tola, the vehicle being hot milk.

This medicine greatly enhances the measure of one's semen and sexual power. It cures also gonorrhoea, 'Grahani' disease, cough, sour bile, 'Sula' pain, pain in the sides, loss of appetite, inflammation of the schneiderian membrane, and other diseases.[2]

'CHANDANÁDI OIL'

The ingredients of 'Chandanádi Oil' are sesame oil 4 seers, the paste of red sandal wood, white sandal wood, Caesalpinia Sappan, 'Káliya' wood, Aquilaria Agallocha, the same of the black variety, Pinus deodara, Pinus longifolia, 'Padmakáshtha', Morus Indica, camphor, musk, Hibiscus Abelmoschus, liquid storax, saffron, nutmeg fruit, the leaves of Jasminum grandiflorum, cloves, the seeds of Elettaria cardamomum, cardamom seeds of the large variety, 'Kakkola', bark of Cinnamamum Zeylanicum, the leaves of Cinnamomum Tamala, the flowers of Mesua ferrea,Pavonia odorata, the roots of Andropagon muricatum, Nardostachys Jatamansi, the bark Cinnamamum Zeylanicum, Sansevina Zeylanica, Camphor, Permelia perlata, the tubers of that variety of Cyperus rotundus which is called 'Bhadramustaka', Piper aurantiacum, Aglaia Roxburghiana, the

1. Yogaratnakara, Part II, Page 429, 1,2.
2. Yogaratnakara, Part II, Pages 487-488, 1-7.

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exudation of Pinus longifolia, the exudation of Balsamodendron Mukul, lac, Unguis odoratus, the exudation of Shorea robusta, Woodfordia floribunda, the gall called 'Gántiála', Rubia Munjista, Tabernaemontana coronaria, and wax, the measure of each being half a tola. All these are duly boiled together. This medicine increases strength, energy, and sexual power. It excites disire, and cures rakta-pitta, consumption, fever, and other diseases.[1]

THE TABLE SHOWN BELOW ILLUSTRATES UTILITY OF DIFFERENT DRUGS USED IN THE VARIOUS RECIPES DESCRIBED IN YOGARATNAKARA

TABLE - 3

Sl. No.	Name of Recipes	Disease	Vol.	Page No.
1.	Guduchyádi group	Fever born of vata	I	203, 1
2.	Kiratádi group	- do -	I	203, 2
3.	Kásmaryádi group	- do -	I	203, 4
4.	Marichádi group	- do -	I	203, 5
5.	Katphaladi group	Pitta born Fever	- I -	204, 1
6.	Drákshádi decoction	- do -	I	204, 3
7.	Triphaládi group	Kapha born Fever	I	206. 3
8.	Tiktadi group	- do -	I	207, 5
9.	Kirátatiktádi group	Fever born of Vata Pitta	I	207, 6-7
10.	Sudarcana Churna	Mature and Intermittent Fevers. (quoted from Bheda - 7th Century A.D.)	I	232, 1-8
11.	Sudarcana Churna	Mature and Intermittent Fever (quoted from Sarangadhara 1325 A.D.)	I	233, 1-11

1. Yogaratnakara, Part II, Page 488-489, 1-10.

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12.	'Laghu Lákshádi Taila'	Mature and Intermittent Fever	I	237, 1
13.	'Vrihatlákhadi Taila'	- do -	I	237, 1-3
14.	'Angáraka Taila'	- do -	I	237, 2-3
15.	'Navajwarankusha Rasa'	Acute Fevers (quoted from Rasaraja - lakshmi- 14th Century A.D.)	I	240, 1-2
16.	Jwaragni Gutika	Acute Fever	I	242, 1-3
17.	Trálokyataphara Rasa	Acute Fever	I	243, 1-2
18.	'Mrityunjaya Rasa'	Acute Fever	I	244, 1-3
19.	'Chandracekhara Rasa'	Acute Fever	I	244, 1-3
20.	Kalingádi	Immature or Acute Diarrhoea (Quoted from Cikitsakalika 10 Cent. A.D.)	I	265, 14
21.	Kutajávaleha	Immature or Acute Diarrhoea (Quoted from Krishna Son of Sage Atri. Ancient Period)	I	274, 1-3
22.	Kutajáshtaka	Immature or Acute Diarrhoea	I	274, 1
23.	Dadimavaleha (Vijaya [Bhanga] Cannabis indica is used)	- do -	I	273, 3
24.	Mritsanjeevano Rasa (Vijaya [Bhanga] Cannabis indica is used)	- do -	I	276, 2
25.	Dadimaputpaka (Opium is used)	- do -	I	275, 2

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26.	Sankhodara Rasa (Opium is used)	- do -	I	276, 1
27.	Atisara Pathyani (Opium is used)	- do -	I	277
28.	Agasti Modaka	Piles	I	302, 1-2
29.	Hingwashtaka Churna	Loss of Appetite and Indigestion	I	318, 1
30.	Swalpa Agnimukha Churna	Loss of Appetite and indigestion	I	319, 1-5
31.	Lavana Bháskara Churna	- do -	I	318, 1-5
32.	Cankha Bati	Loss of Appetite and Indigestion (Quoted from Rasārnava 1200 A.D.)	I	320, 1-6
33.	Cankha Bati (Another variety)	Loss of Appetite and Indigestion	I	321, 1
34.	Amrita Haritaki	- do -	I	321, 1-3
35.	Agnikumára Rasa	Loss of Appetite and Indigestion (Quoted from Rasendra Cintamani 1600 A.D.)	I	325, 1-3
36.	'Second Agnikumára Rasa'	Loss of Appetite and and Indigestion	I	325, 1-2
37.	Krimimudgara Rasa	Internal Worms	I	336, 1-2
38.	Eládi Gudiká	Rakta-pitta	I	358, 1-4
39.	Kushmánda Avaleha	Rakta-pitta	I	358, 1-7
40	Khanda Kushmánda	Rakta-pitta	I	359, 1-5
41.	Vása Khanda	Rakta-pitta	I	359-360, 1-4.
42.	Lavangádi Churna	Phthisis	I	369, 1-3
43.	Kapurádya Churna	Phthisis	I	369, 1-2
44.	Eládi Churna	Phthisis	I	369, 1
45.	Acwagandhádya Churna	Phthisis	I	369-370, 1-6.
46.	Chyavanapráca	Phthisis (Quoted from Cikitsakalika 10th Century A.D.)	I	372-373, 1-4.
47.	Drákshásava	Phthisis (Quoted	I	381, 1-5

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		from Virsinhá-valoka 1383 A.D.)		
48.	Ratnagarbhapottali Rasa	Phthises	I	383, 1-6
49.	Rája Mrigánka Rasa	Phthises	I	384, 1-5
50.	Mrigánka Rasa	Phthises (Quoted from Rasaratna-pradīpa 1500 A.D.)	I	384-385, 1-3
51.	Marichādi Gutika	Bronchitis (Quoted from Sarangadhara Saṁhita 1325 A.D.)	I	411, 1-2
52.	Agastya Haritakipáka	Bronchitis (Quoted from Vrnda-9th Century A.D.)	I	414, 1-6
53.	Cringyádi Churna	Hiccup and Asthma (Quoted from Yoga shata 15th Century A.D.)	I	432, 1
54.	Haridrá Churna	Hiccup and Asthma	I	433, 2
55.	Bhárgigaryadi Leha	Hiccup and Asthma	I	433-434, 3
56.	Vyághri Ghrita	Hoarseness of the voice (Quoted from Cikitsa sara 10th Century A.D.)	I	439, 1
57.	Yavanikhanda Curna	Disgust for Food	I	443, 1-5
58.	Árdraka Mátulungá-valeha	Disgust for Food (Quoted from Saranga-dhara 1325 A.D.)	I	444-445, 1-4
59.	Chandanádi Churna	Burning of the skin	I	482, 1-3
60.	Kalyánaka Ghrita	Insanity (Quoted from yogatarangini Middle of the 17th Century A.D.)	I	491, 1-7
61.	Chaitasa Ghrita	Insanity (Quoted from Yogatarangini 17th Century A.D.)	I	491, 8-10
62.	Kushmánda Ghrita	Epilepsy (Quoted	I	501, 1

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		from Vrnda 9th Century A.D.)		
63.	Kalyána Churna	Epilepsy	I	501, 1-2
64.	'Rásnadi Páchana'	Diseases of the Nerovous system	I	527, 3
65.	Trayodacángá Guggula	Diseases of the Nervous system	I	527-528, 1-6
66.	Sachcchanda Bhairava Rasa	Bronchitis (Quoted from Sarangadhara 1325 A.D.)	I	545-546, 1-3
67.	Pinda taila	Gout	I	556, 1
68.	Amṛtadi Ghṛta	Leprosy and other skin diseases	I	557, 1
69.	Ajamodādi Churna	Severe Diarrhoea	I	567, 1
70.	Pāñchasama Chūrna	Haemorrhoids	I	568, 1
71.	Cankha Chūrna	PAIN (Colic) (Quoted from Harita, 10th Century A.D. to 1200 A.D.)	II	6, 1
72.	Kshira Mandura	Pain (Parinama Sula)	II	14, 1
73.	Catavari Mandura	Pain	II	15, 1-3
74.	Samudrádya Churna	Pain, abdominal tumours, and stony tumours	II	16, 1-4
75.	Chandraprabhá Gutī	Gonorrhoea (Quoted from Yogaratnavali 17th Century A.D.)	II	87, 1-3
76.	Tárakecwara Rasa	Diabetes	II	97, 1
77.	Pippalyádi Churna	Elephantiasis	II	159, 1-3
78.	Krishnádi Modaka	Elephantiasis of the legs	II	159, 1
79.	'Vidangádi Oil'	Elephantiasis of the legs	II	159, 1
80.	Saurecwara Ghrita	Elephantiasis of the legs, bronchocele,	II	159, 1-6

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		goitre, hernia		
81.	Khadirádi Kwátha	Fistula-in-Ano	II	197, 2
82.	'Navakárshika Guggulu'	Fistula-in-ano, piles, dropsical swellings, abdominal tumours	II	198, 1
83.	'Saptavingcatika Guggulu'	Fistula-in-ano, piles, asthma, cough, dropsical swellings, abdominal dropsy, hernia, elephantiasis of the legs, malignant boils, sinus, leucoderma, strangury, calculi, gonorrhoea.	II	198, 1-6
84.	Vishyandana Oil	Fistula-in-ano, boils and sores improves the complexion	II	199, 1,2
85.	'Mahá' Bhallátaka Avaleha	Leprosy and Leucoderma	II	222-223, 1-15
86.	Panchatikta Ghrita	Skin diseases, Leprosy, fistula-in-ano, malignant boils, intestinal worms	II	224, 1-4
87.	Mahátiktaka Ghrita	Leprosy, Rakta-pitta, piles characterised by copious discharge of blood, ery-sipelas, sour bile, tubercular leprosy, chlorosis, eczema born of malignant boils	II	224-225, 1-6
88.	'Mahákhadira Ghrita'	Cures all varieties of leprosy	II	225, 1-5
89.	Khadirárista	Severe varieties of leprosy, chest	II	226-227, 1-6

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		disease, chlorosis, external tumours, abdominal tumours, leucoderma		
90.	Vrihat Marichádya Oil	Leprous sores, eczema, psoriasis, ring worm, itching, malignant boils, the effect of age, and black and brown spots on the face	II	231, 1-6
91.	Nimbádi	Small pox	II	263. 4,5
92.	Kánchanádi-Kvátha	Small pox	II	264, 1
93.	Patoládi Kvatha	Small pox	II	264, 1-3
94.	Khadiráshtaka Kvátha	Internally cures measles	II	267, 4
95.	Phala Ghrita	Diseases of Women	II	408, 1-8
96.	'Saubhágya Sunthi'	Puerperal diseases, diarrhoea, and disease of the 'Grahani'	II	429, 1,2.
97.	'Kámágni-sandipana Modaka	Liquidity of the semen and loss of virile power	II	487-488, 1-7
98.	Chandanádi Oil	Increases strength, energy, and sexual power cures blood bile, consumption, fever	II	488-489, 1-10

Thus Nayan Shekhar, author of Yogāratnākara, has contributed a lot not only by interpreting the 42 texts of Indian Medicine but also providing additional useful informations regarding Pharmaceutical preparations and their administration based on scripture, tradition and experience.

Although above mentioned name of prescriptions are old yet several new medicines are added along with these by Indian physicians. Their quantity is also different.

Thus the facts which this Chapter describes and compiled in this Project will provide new dimensions to History of Indian Medical System.

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CHAPTER-V

INFLUENCE OF UNANI MEDICAL SYSTEM

The condition of India during medieval period (700 A.D. to 1600 A.D.) was very Chaotic and even pathetic. The aggresive muslim invaders succeeded in establishing their sultanates and began consolidating power. Most of the manuscripts of ancient books which were either of birch bark or palm leaves became 'dead wood' to them but 'delicious food' to ants and vermins.

The society consisting of people of different regions, religions, castes and creeds was heterodox both in culture and way of life. Hectic search for new methods of obtaining pleasure and power made for the upsurge of 'Tantrism' and its different cults among Hindus, Buddhists, Jain and many others.

Tantrism did not confine itself to the field of religion only, but even entered into the field of some sciences like Loha Vidya (metallurgy), Rasayana Vidya (alchemy), Yoga etc. Among them, Rasayana Tantra was the foremost and drew a large number of learned men into its fold. Mercury (Rasa) was named as the semen of Shiva and identified as the male principle. Sulpher was called as the seed of Parvati and identified as the female principle. By worshipping these two substances, combining them and subjecting them into eighteen different processes along with admixture of herbs, minerals, salts, poisons, etc., a Rasayana-Elixir, could be prepared which would not only transform base metals into gold but also the mortal human body into an immortal one. These techniques known as Rasa Vidya held many scholars and rich men by its glamour and lure of gold for nearly six to seven centuries.

All the alchemical knowledge did not altogether become a waste. Many of the chemical compounds produced during these processes were found to possess medicinal properties and could be used with great advantage in the treatment of diseases. Mecurical and metallic recipes were incorporated into Ayurvedic meteria medica. Rasayana Vidya became a part of Ayurveda from about 12th Century A.D. under the name of 'Rasa Shastra'. Ayurvedic books written after 12th Century A.D. have in them a large number of mercurial recipes along with herbal recipes.

Another notable feature in the field of medicine is the inclusion of aphro-disiacs or sex tonics into therapeutics. Muslim rulers indulged themselves in sex and wished to retain their sexual prowess despite their age. To this end they made it mandatory on the part of physicians of their courts to invent new aphrodisiac drugs. Thus we find medieval medical treatises containing many new drugs used for the purpose, through the science

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of aphrodisiacs was a part of Ayurveda many centuries earlier.

Since 14th Century A.D. and onwards a calm but uneasy atmosphere prevailed in the country Muslim rulers especially Mugals having established their power fairly well, found time to personal pleasures and aggrandizement. Translations of ancient Sanskrit texts into Persian or Arabic was under taken in a big way, making for exchange of ideas. This applies to the field of Ayurveda also, and all the books of this period reflect ideas and drugs borrowed by Unani system of medicine.

MEDICINE DURING AKBER'S REIGN (1556-1605 A.D.)

Abul fazl gives the list of 29 physicians who were paid out of the royal treasury.[1]

Tabaqat-i-Akbari mentions a few other, Hindu doctors (Vaidyas) of distinction who lived during Akbar's reign, among them were Bhiran, Birju and Chander Sen.

Manuscript	Sharh-e-Qanun
by	Hakeem Ali Gilani
Vol -I pages 608	It deals with the body, causes and complications of the diseases, hygiene, signs and symptoms, pulse, urine, diseases of the new born and children, physical excercise, food, drink health of the old people, and materia-medica.
Vol-II	It begines with the principles relating to simple herbs and drugs, their temperaments and their different categories.
Vol -III	is about simple drugs.
Vol-IV	Contains a full account of fevers, skin diseases and antitotes.

Gilani also seems to have pondered over the function of the heart muscle and its valves, in the inflow and out-flow of the blood through them.

MUJURRABAT-E-ALI GILANI

(Medical Experiences of Ali Gilani)[2]

High fever and blood diarrhoea.

1. Ain-i-Akbari, 1, 611 Syed Suleyman Nadvi, Literary Progress of the Hindus During Muslim Rule, Islamic Culture, 12, 425, 1938; 13, 401, 1939.
2. Darbar-e-Akbari, p. 101.

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TUZK-E-JAHANGIRI[1]

Akber's illness in A.D. 1605-acute throes of an illness.

Treatment-Khichri of rice boiled with plenty of ghee.

Smoking of tobacco was introduced in India during Akber's reign.[2] One very conspicuous thing found in Yogāratnākara is the description of Tobacco (Tamakhu). It is to be noted that tobacco was introduced in India by Portugese in 15th Cent. A.D.

Tobacco (Nicotiana tobacum Lin.) was first cited in Yogāratnākara. South America was the original abode of this plantation. The generic name is designed after its discoverer's name-Nicot of Nismos. He introduced this plant into France and was finally brought to India by Portuguese in 1605 during the reign of Akbar.

ĀIN-UL-MULK HAKIM SHAMS-UD-DIN ALI SHERAZI

He was a learned physician and expert surgeon. Eye diseases and eye operations were his speciality.[3]

ZIA-UL-UYOON

A treatise on opthalmology by Hakeem Dewa'i, who was probably the Ain-ul-Mulk-Sherazi.[4]

MEDICINE DURING JAHĀNGIR'S REIGN (A.D. 1605-1628)

DASTUR-UL-HIND OR HUNOOD OF AMĀNULLAH

Dastur-ul-Hind or Hunood of Amanullah is a Persian translation of 'Madan Vinod', an Ayurvedic manuscript on hygiene composed in 1375 A.D. by king Madanpāla.[5]

Its first chapter contains simple herbs and drugs in alphabetical order with their properties and their technical names.

MEDICAL TOPICS IN TUZK-E-JAHĀNGIRI

1. Observation about plague.[6]
2. An interesting account of the two elephants which died of hydrophobia.[7]

1. Tuzk-e-Jahangiri.
2. Elliot and Dowson, op. cit., 6, 160-165.
3. Muntakhāb-ut-Tawarikh, 3, 229.
4. B.D.H.M., 3, 3, 166, 1965.
5. Aziz Pasha, M, B.I.H.M. 3, 1, 27 (1973).
6. Tuzk-e-Jahāngiri, translated in to English by Rogers, edited by Beveridge, H, in 2 Vols, Royal Asiatic sec, London, 1, 330, Ibid., 1, 442.
7. Ibid., 2, 65-66; Ibid., 1, 265.

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3. Observation about the period of gestation in the female elephants.[1]
4. Jahangir has given detailed accounts of his own illness, of his queen Nūrjahān and of the princes in Tuzk-e-Jahāngiri which informs us of the state of the healing art then.
5. About the effectiveness of camel's milk.[2]
6. Jahangir's finding in connection with the effectiveness of mumiya.[3]
7. Jahāngir writes about blood letting.[4]
8. Jahāngir did not like the custom of the tobacco smoking and hence prohibited its use.[5]

MEDICINE DURING SHĀH JAHĀN'S REIGN (A.D. 1628 - 1658)

TIBB-E DĀRĀ SHUKOHI A.D. 1645[6] BY HAKIM NŪR-UD-DIN-MUHAMMAD

This book embodies the collective medical knowledge of the Arab and Indian Physicians together with the achievements and activities of the physicians during the rule of Akber, Jahāngir and Shāh Jahān. It also describes the chemical method and breathing exercises practised by the Hindus. Thus the book can be regarded as an encyclopaedia of the method of treatment in vogue during the medieval period in India.

GANJ-E-BĀDAWARD BY HAKIM AMĀNULLAH KHAN (A.D. 1636)

It contains the pharmacological teachings, practices and experiments of the Unani physicians and Indian Ayurvedic physicians.

The author describes some method of tobacco smoking where by its ill effects could be minimized.

1. Take one seer of tobacco leaves and mix with them two seers of sugarcane syrup and water and boil the mixture until the water is dried. After this clean the sediment from the leaves and preserve them from flies, to be used for smoking.
2. Along with the above method, boil the leaves with vinegar.
3. Soak the tobacco leaves in lime juice and after dying them use them for smoking.
4. Mix some Camphar or Cubeb and smoke the leaves.

1. Tuzk-e-Jahangiri, translated in to English by Rogers, edited by Beveridge, H, in 2 Vols, Royal Asiatic sec, London, 1, 226.
2. Ibid., 2, 46, We are not told the result of this experiment.
3. Ibid., 1, 238.
4. Ibid., 2, 77.
5. Ibid., 1, 370.
6. Tibb-e-Dārā Shukohi, B.D.H.M. (Hyderabad) 1, 3, 191 (1963).

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MEDICINE DURING AURANGZEB'REIGN (A.D. 1658-1707)

Mohammed Akbar Arzani, court physician to Aurangzebe (A.C. 1658) in his **Karabadine Kaderi**; transcribes bodily many useful prescription from Sanskrit medical treatises. This shows that even in its decline the Hindu medicine was able to command respect from its Mohomedan rival.

MANUCCI'S ACCOUNT

He describes, About the collection and use of different poisons.[1]

About blood letting in different diseases.[2]

Manucci made an interesting observation about bleeding of horses and the use to which their blood was put by people from Balkh in India.[3]

About making new nose and ear in these days (Plastic surgery).[4]

An interesting observation about the beliefs of the people about mad dog's bite.[5]

About the use of elephant's part as medical objects.[6]

Manucci also mentions of a hospital for sick birds, and reward a surgeon for treating them.[7]

Manucci makes some observation about the diseases prevalent in Goa, where he stayed, and also about the treatment of the diseases there in a portuguese hospital run by Jesuits (Perhaps Firanga roga - a kind of a Syphilitic disease).[8]

Manucci then narrates some stories as to how some people became ill and the role of spells and magic in them. These stories reveal the medical beliefs of the people at that time.[9]

1. Manucci's Storia do Mogor or Mughal India (1653-1708) Translated in to English by Willium Irvine, 1, 114.
2. Ibid., 4, 211, Ibid., 2, 273, Ibid., 2, 331.
3. Ibid., 2, 37.
4. Ibid., 2, 202.
5. Ibid., 3, 117.
6. Manucci's Storia do Mogor or Mughal India (1653-1708) Translated in to English by Willium Irvine, 3, 281, Ibid., 2, 198.
7. Ibid., 1, 152.
8. Ibid., 2,157.
9. Ibid., 3, 189, Ibid., 3, 195.

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MEDICINE DURING THE LATER MUGHAL PERIOD (1708 TO 1818 A.D.)

"YUSRUL ILAJ" (1731 A.D.) BY HAKIM HIDAYATULLĀH

He was a famous hakim of the time of Muhammad Shāh. This manuscript is unique because all the drugs and prescriptions mentioned for the treatment of diseases are inexpensive but valuable in healing qualities.

Indian medical science showed sign of revival during the time the Peshwas were in power (A.C. 1751-1818). The Peshwas came of high Brahman lineage, and they did all in their power to encourage indigenous learning and scholarship. Some of the recent works on Medicine, mostly compendiums of larger treatise on the subject, were written during this period.

The power of the Peshwas was overthrown by the English, and from fall of the Marathas dates and decline of the native medical art, which lost all its material support. The English came with a pre-conceived notion that the Indian medicine was quackery, and the Hindu works on the subject a repository of sheer non sense. They established medical schools and colleges-an inestimable boon, no doubt-but looked upon the healing art of the land with supreme contempt. The Indians, on the other hand, with a natural dislike for every thing foreign, supposed amputation and dressing wounds to be the Alpha and omega of the western medical science.

The critical study of Yogāratnākara informs us that many a new methods of healing art existed at every juncture where the ideas of Hindoos and Muslims touched each others heart. This mutual collaboration modified the concept of Indian Medical Science to some extent but its basic principles remained unchanged. We are informed by the author of Yogāratnākara that many therapeutic texts show influence of Unani Medical System from 7th Cent. A.D. and onwards. This process of accumulation acquired much exhilaration when in 9th Century A.D. Vrnda wrote his book 'Sidhayoga' popularly known as Vrndamadhava.

MĀDHAVA (7th Century A.D.)[1]

It mentions a special chapter for small pox (Masūrika) whereas Suśruta mentions it only in minor diseases. Epidemics Sheetla (resembling small pox) spread in India as a result of immigration of Muslims into India.

VRNDA (9th Century A.D.)[2]

1. Yogaratnakara, Page 427.
2. Ibid., Page 239.

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Vrnda prescribes quick silver preparations less frequently than Cakradatta. Quick silver mixed with juices of poisonous plant is prescribed for external use against lice. His mention of a medicine imported from Persia, viz. Pārasiya yavāni i.e. Yavāni grown in Persia.

CIKITSAKALIKA (10th Century A.D.)[1]

Nādīpariksā is included.

CIKITSA SARA (10th Century A.D.)[2]

Cakradatta author of this treatise shows himself to be conversant with the calcination of certain metals, but he does not appear to have known opium and Nadiparīksa and mentions quick silver only rarely.

HARITA (10th Cent. A.D. to 12 Cent.A.D.)[3]

Refers to the circulation of blood in describing a disease called "Pandu roga" (Anaemia). He says that this disease is some times caused by swallowing clay, which some persons are in the habit of doing "The claythus eaten blocks the lumen of several veins and stops the "Circulation of blood".

RAJ MĀRTANDA (11th Cen. A.D.)[4]

Raj Martanda starts with ophthalmology and Ear, Nose, Throat diseases, Disease of Breasts and Faults of milk, Tubercular and white Leprosy, discharge of foetid secretions from the Vagina, accompanied by pains and langour of body, Diarrhoea, Urinary Troubles and Disease of Urethra, Syphilis, Fever, Epilepsy, Desease of Women, Disease of Children, ending at last in veterinary medicine.

GADANIGRAHA (1175-1215 A.D.)[5]

Sodhala, the author of this treatise added about eighty drugs as the result of actual investigation carried on in the forest such as-

Mamanjaka (Hipian orientali),
Jhullapushpa (Byophytum sensitivum),
Keetamari (Aristolochia bracteata),
Utkantaka (Echinops echinatus),

1. Yogaratnakara, Page 161.
2. Ibid., Page 200.
3. Ibid., Page 252.
4. Yogaratnakara, Page 282.
5. Ibid., Page 125.

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Bhringa raja (Eclipta alba), etc.

Ahiphena, Akarakara, Vijaya (Bhanga), Kafaba (Piper Cubeba Linn), Salama (Salab) - from the Egypt are seen in various preparations. These drugs were introduced by Muslims near about 12th Century A.D. The first work incorporating these drug is Sodhala's Gadanigráha.

RASĀRNAVA (1200 A.D.)[1]

Deals manufacture of metallic preparations and then with the treatment of diseases.

VISVAMITRA (1200 A.D.)[2]

A work on garlic and other therapeutic substances.

VAṄGASENA (1210 A.D.)[3]

In the field of pharmacy (1058 - 1113) nothing is said about calcination of metals, very little is spoken of the metals in general, Nādīparīksā is not mentioned in the medical examination and the opium does not appear. In the chapter on haemorrhoids Vaṅgasena deals exhaustively, like later authors, with the three kinds of iron and six kinds of steel (among them Romaka), purification of the steel, the killing of iron by melting, powdering etc. He also speaks of the properly purified quick silver of Rasa parpata, the preparation of quicksilver and other mercurial mixtures, but does not enter into the particulars of the methods of working upon mercury.

RASA SAMUCCYA (1250 A.D.)[4]

It has taken the base of treatises of Alchemy those were written during 12th Century A.D. Soma Roga is also mentioned in it, this can not be traced before Vaṅgasena (12th Century A.D.) in the system of Indian Medicine. In reference of Vaiswan pottalirasa it is writtten that the compound of medicines was prepared by king Singhan. Singhan was the king of Devagiri. His period is 1200-1247.

SĀRANGADHARA[5] (1325 A.D.)

It is the first Ayurvedic treatise to describe Nadi-pariksha (examination of pulse) as a method of diagnosis of diseases. It is the first book describing the mechanism of respiration by making use of new term like Ambara Peeyoosha, Vishnupadamrita (both

1. Yogaratnakara, Page 139.
2. Ibid., Page 429.
3. Ibid., Page 176.
4. Yogaratnakara, Page 248.
5. Ibid., Page 102.

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to mean oxygen) and Jeevaraktashaya (to mean heart). Clear definitions of pharmacological terms are found only in this text, so also the method of preparation of all types of recipes. Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise. A new technique of introducing drugs directly into blood stream through an artificial wound (Soochikabharana Rasa Prayoga) is found for the first time in this book. Snayuka Krimi Roga (guinea worm infection) has been recognised for the first time through this text. Recipes found here in are simple, easy to prepare and are effective and hence make the treatise a good practitioner's hand book. The treatise is the best example of the condition of Ayurveda in mediaeval India.

RASARATNAPRADĪPA[1] (1500 A.D.)

In this period probably falls the composition of numerous works, partly printed, on Rasa, Rasendra, metallic and particularly mercury preparations for internal and external use. The quick silver cures all diseases, and it is also recommended especially for fever, diarrhoea, jaundice (Kāmalā), diseases of lungs etc., and later also for syphilis. The calcination of quick silver and the pharmaceutical preparations thus obtained probably originated with the Arabs.

BHAVA PRAKASH (1550 A.D.)[2]

So far as pulse examination is concerned, it has been described in the six specified sub-division of the first part 'Rogipariksha', the examination of the patient. Along with the pulse, examination of eyes, tongue and urine has also been mentioned.

SĀRA SANGRAHA[3] (1575 - 1625 A.D.)

It is a collection of recipes. Phiranga and Copacīnī (Cobacīnī) are mentioned in it, as they are mentioned in Bhāvaprakāsa. Opium (aphīma, ahiphena) and quick silver, pārada are also often mentioned in it.

YOGĀSARA (1600 A.D.)[4]

In it a medicinal preparation Madan Modak made by Vijaya (Bhānga - a narcotic drug is cited. This citation proves that this treatise written after 14th Century A.D. The Botanical name of Bhānga is (Cannabis Sativa Linn).

MANTHĀN BHAIRAVA[5] (MEDIAEVAL PERIOD)

1. Yogaratnakara, Page 166.
2. Yogaratnakara, Page 39, 94.
3. Ibid., Page 197.
4. Yogaratnakara, Page 39.
5. Ibid., Page 142.

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It's main field was to prevent old age, help rejuvenation and to prolong life and some remidies for the diseases.

The history of medicine during mediaeval period creates new dimensions on account of various changes on the political firmament of India. The examination of pulse in diagnosis gained popularity only after the establishment of Muslim rule in India. The purdah-system was very common among the members of Mohammadan ruling class and Hindu aristocrates. Because of the prevalence of this religious and cultural custom the diagnosis of the ladies belonging to aristocrat and ruling classes could not be done through the traditional Ayurvedic method which demanded a face to face examination. Due to this also the Vaidyas, the practitioners of Ayurveda, had to assimilate pulse examination in to their system. This shows how social and political changes are capable of influencing medical sciences.

Child marriage also become prevalent only after the establishment of Mohammedan rule. Indian physicians reduced the minimum age prescribed for marriage from 25 years to 20 years.

The use of liquor was prohibited by the Islam. Some rulers and their nobles took to marijuana, opium, posta, dhatura etc. As these drugs were now some what common in the society. People used them also in manufacturing medicines.

Spread of some diseases like Snayuk (a kind of worm causing disease in human body), Epidemics Sheetla (resembling small pox) and Somroga, which spread in India as a result of immigration of Muslims in India.

Historical development of opium in the Islamic world and in Anatolian Turk is very interesting. Opium was used both as a habit forming drug and as Opium was used both as a medicine for treating some disorders in human body. Opium was highly used in the treatment of various diseases from 800 A.D. But afterwords, Islamic people made use of habit forming characteristic of this drug. In time opium was used in India and in China. In addition narcotic matters spread over countries such as Portugal, Spain, because of domination of Islam in the west.[1]

Al Bīrunī (973-1051) also mentioned white and black poppy and notified that white poppy was the best kind.

Watts[2] leaves the question open whether the Indian know the medicinal effect of

1. Studies in History of Medicine and Science, Institute of History of Medicine and Medical Research, Hamdard Nagar, New Delhi - 110062, Vol. IV, No. 2, June 1980, pp.80.
2. Economic products of India, 5, 234.

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mercury before and after the Arabs. Since, however, the calcination of mercury is traced only to Mohommedan epoch, it may be believed that it originated from the Arabic alchemy in which mercury plays such a great role.

Arabic transformations (usually afyun) of the Greek and they come only in later works like Madanvinoda, Rajnighantu, Sarangadhara, Rasendrasara sangraha and Yogāratnākara, while Caraka, Susruta, Astanga Samgraha, Astanga Hridaya do not know them. A constipating and narcotic effect (grāhini-mohakrt) is attributed to it, where fore it is particularly prescribed for diarrhoea (Atisāra, Grahinī).[1]

Unani Medical system influenced Āyurveda. So the use of Opium began to cure incurable Diarrhoea in mediaeval India. NayanShekhar, the author of Yogāratnākara compiled many formulae having the use of Opium, Vijaya (bhanga)-Cannabis indica, Dhatura-Dhatoora stamonium, D. meta, D. alba, Parada-Mercury, Borax, Hartal-Aconite, Saṁkhiya-Arsenic, Yavani-Carium Copticum, Tachyspermum ammi, Yavasa-Alhagi maurorum.

(1) VIJAYA (BHANGA) - CANNABIS INDICA

Dadimavaleha[2]

Mritsanjeevano Rasa[3]

(2) OPIUM

Dadimaputpaka[4]

Sankhodara Rasa[5]

Atisara Pathyani[6]

Most of the drugs which were introduced by foreign contact in this country are seen in abundent use in Yogāratnākara. Ahiphena[7], Akarakarabha[8], Kababa Piper Cubeba Linn and Salama[9] are seen in various preparations. These drugs were introduced by Muslims near about 12th Century A.D. Perhaps the first work incorporating these drugs is

1. Cf. Dutt, Mat. Med., Page 111.
2. Yogaratnakara, Vol. I, Page 273, 3.
3. Ibid., Page 276, 2.
4. Ibid., Page 275, 2.
5. Ibid., Page 276, 1.
6. Ibid., Page 277.
7. Yogaratnakara, Vol. I, Page 167, 169, Vol. II, Page 485, 490, 491, 494, 497.
8. Yogaratnakara, Vol. II, Page 487.
9. Ibid., Vol. II, Page 89.

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Sodhala's Gadanigráha followed by Sarangadhara and others. Savatipáka - a recipe prepared by flowers of rose was Gulkand of Unani Medical system. It was used to cure unwholesome effect of heat.[1] Khorasani Ojawaine is used in the recipe named Bhallataka Churna.[2] Vijaya (Bhanga)- Cannabis indica in Talisadhaya and Jatiphaladi Churna.[3] Treatment of Soma Roga[4] by Guduchyadi modak is mentioned.

Blood letting is described for the purification of blood and to cure various diseases.[5]

Vijaya, though known from very early period, was used for its fibers previously. Its narcotic and other properties came to light in mediaeval period when it began to be used in various preparations as hypnotic, anal-gesic, stomachache, Astringent and aphrodisiac. Bhava mishra popularised this drug to a great extent. Yogaratnakara has also made its use in all these indications.

Snayuka[6], Shitala[7] and Somaroga[8] have been described according to Bhavaprakasa.

Similarly Bhimaseni Karpura in eye disease is a new contribution of Yogaratnakara.[9]

A new term 'Kurandaka' - Infentile Hernia in case of boys is described in Yogaratnakara.[10]

SOME RECIPES HAVING UNANI INFLUENCE

Sl. No.	Name of Recipes	Disease	Vol.	Page No.
1.	Dadimavaleha (Vijaya [Bhanga] Cannabis indica is used)	Immature or Acute Diarrhoea	I	273, 3
2.	Mritsanjeevano Rasa (Vijaya [Bhanga] Cannabis indica is used)	Ibid.	I	276, 2

1. Ibid., Vol. I, Page 239.
2. Ibid., Vol. I, Page 276.
3. Ibid., Vol. I, Page 287.
4. Ibid., Vol. II, Page 401-403.
5. Yogaratnakara, Vol. I, Page 180.
6. Ibid., Vol. II, Page 256.
7. Ibid., Vol. II, Page 266-268.
8. Ibid., Vol. II, Page 401-403.
9. Ibid., Vol. II, Page 395.
10. Ibid., Vol. II, Page 141.

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3.	Dadimaputpaka (Opium is used)	Ibid.	I	275, 2
4.	Sankhodara Rasa (Opium is used)	Ibid.	I	276, 1
5.	Atisara Pathyani (Opium is used)	Ibid.	I	277
6.	Agnikumára Rasa (mercury, sulphur and fried borax is used)	Loss of Appetite and Indigestion (Quoted from Rasendra Cintamani 1600 A.D.)	I	325, 1-3
7.	'Second Agnikumára Rasa' (mercury, sulphur, and fried borax is used)	Loss of Appetite and Indigestion	I	325, 1-2
8.	Krimimudgara Rasa (mercury, sulphur is used)	Internal Worms	I	336, 1-2
9.	Ratnagarbha pottali Rasa (Rasasindura, diamond, pearl, Svarnamakshika, coral, is used)	Phthisis	I	383, 1-6
10.	Mrigánka Rasa (mercury, ashes of gold, pearls, sulphur and fried borax is used)	Phthisis (Quoted from Rasaratnapradīpa 1500 A.D.) Vaidhya Vilas	I	384-85, 1-3
11.	Yavani Khanda Curna (Ptychotis Ajowan is used)	Disgust for food	I	443, 1-5
12.	Sachcchanda Bhairava Rasa (mercury, sulphur is used)	Bronchitis (Quoted from Sarangadhara) 1325 A.D.	I	545-46, 1-3
13.	Chandraprabha Guti (Agathotes Cherayta	Gonorrhoea (Quoted from	II	87, 1-3

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	is used)	Yogaratnavali 5th Century A.D.)		
14.	'Tárakecwara Rasa' (Rasa sindura is used)	Diabetes	II.	97, 1
15.	Nimbádi	Small pox	II	263, 4-5
16.	Kánchanádikvátha	Small pox	II	264, 1
17.	Patoládi Kvátha	Small pox	II	264, 1-3
18.	Khadiráshtaka Kvátha	Internally cures measles	II	267, - 4,
19.	'Kámágni - sandipana Modaka (mercury, sulphar, mica is used)	Liquidity of the semen and loss of virile power	II	487-88, 1-7
20.	Chandanádi Oil (Camphor, musk is used)	Increases strength, energy, and sexual power cures rakta-pitta, consumption, fever	II	488-89, 1-10

Pulse examination was adopted by Indian Physicians from Unani medical system. It has been described in the first chapter of Yogaratnakara.

Description of pulse in Yogaratnakara is condensed within forty eight verses. Thirty-three varieties of pulse are of clinical importance, among which fourteen types are completely devoted to describe bad prognosis and death. One type indicates good prognosis. Eighteen varieties deal with the characteristics of pulse in some physiological and other general pathological conditions. The whole pulse lore can be considered under the following heads:

A) Indication of sites and the methods of pulse examination
(B) Pulse in Physiological conditions and mental states
(C) Pulse in general pathological states
(D) Pulse indicating bad prognosis
(E) Miscellaneous descriptions related to pulse

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(A) INDICATION OF SITES AND THE METHODS OF PULSE EXAMINATION

A physician, after attaining the state of mental stability and peace of soul and mind, should examine by his right hand the pulse below the left thumb in case of female and that below the right thumb in case of male. Particularly in case of female the physician is advised to examine also the pulse of left leg by applying the knowledge gained from the classical literature, tradition and self experience. The pulse below the thumb detects the ease and diseased conditions of the patient.

As regards methodology and allied aspects of pulse examination, first the elbow (Kurpar) of the patient should be slightly flexed to the left and the wrist slightly bent to the left with the fingers distended and dispersed. In this position the physician should examine the pulse in the first three hours (Aik Prahar) of the morning. The physician after attaining concentration of mind, should examine the pulse repeatedly for three times by giving and releasing the pressure alternately over it. By this procedure he should decide the condition of Doshas in their respective places and the conditions of the pulse whether the pulse is slow, medium or fast; and also whether they are involved singly, or in combination of the two or all of the three are at fault together. This way the physician may be able to know the good and the bad prognosis of the patient. The pulse should not be examined just after the bath, in hungry or thirsty states or during sleep and just after awakening or when the patient has anointed himself with oil. Repeated practice of pulse examination makes physician perfect in the art and science of it.

(B) PULSE IN PHYSIOLOGICAL CONDITIONS AND MENTAL STATES

Good hunger	Fast and light	Vegawati and Laghwi
Appetite	Tremulous	Chapala
Satisfaction after appetite	Steady	Sthira
Lust (Kama)	Fast	
Anger (Krodha)	Fast	
Anxiety (Chinta)	Feeble	Kshina
Fear (Bhaya)	Feeble	Kshina

(C) PULSE IN GENERAL PATHOLOGICAL STATES

Various characteristics of pulse in these conditions can be given in the following table:

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Sl. No.	Types of pulse	Character-istics of pulse	Simile to movement of animals	Relation to fingers
1.	Vatika	-	Snake and leech	Index finger
2.	Paittika	-	Crow, lark and frog	Middle finger
3.	Kaphaja	-	Swan, pigeon, cock	Ring finger
4.	Vatapaittika	-	Snake and frog	-
5.	Vata kaphaja	-	Snake and swan	-
6.	Pitta kaphaja	-	Monkey and swan	-
7.	Sannipatika	-	Moves very fast with inter-mittent pause, like the acts of wood-pecker (Kasthakutta) when cutting the wood	-
8.	Fever	Very hot and fast	-	-
9.	When carrying flesh (Mansvaha)	Heavy	-	-
10.	Poor appetite and cachexia	Slow	-	-
11.	Full of blood (Raktapurna)	Heavy and hot	-	-
12.	Auto-intoxi-cation	Heavy	-	-
13.	Vatika fever	Curvilinear, tremulous and cold	-	-
14.	Kaphaja fever	Slow, steady, cold and slimy (Picchila)	-	-
15.	Kapha Pitta fever	Fast, Long and Simple	-	-

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16.	Vata Paittika fever	Curvilinear, a bit tremulous and hard	-	-
17.	Vata Kaphaja fever	Slow and slightly	-	-
18.	Pitta Kaphaja fever	Weak, steady and cold	-	-

(D) PULSE INDICATING BAD PROGNOSIS

Sl. No.	Periods indicating death	Characteristics of the pulse
1.	Death within three hours	Pulse moves like fringe of shawl, coinciding with perspiration, and cold.
2.	Death within a day	Pulse appears and disappears alternately and moves like drum which is shaped like an hour-glass (Damaru).
3.	Death within two days	Pulse carrying excessive amount of metabolites and cold to touch indicates death within two days.
4.	Death within three days	Pulse not felt at the proximul end, cold in the middle and appears tired at the terminal part.
5.	Death within seven days	Pulse becomes speedy at the proximal end, sometimes cold and sweaty and slimy skin, indicates death within seven days.
6.	Death within fifteen days	Pulse is hot, fast and the body is cold and patient takes mouth breath.
7.	Patient nearly dead	Pulse extremely weak, runs very fast and cold.
8.	Sudden death	Pulse adopts curvilinear motion like that of lightening and alternately appears and disappears.

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		Pulse with intermittent pause indicates bad prognosis. Slow, tremulous with intermittent pause, weak, visible sometimes in the finger, indicates death, it is a Sannipatika pulse. Pulse first Vatika, then Paittika and then Kaphaja, and assumes the circular movement and horrible, weak, and disappears from its place, indicates bad prognosis. Pulse excessively tremulous, too much jumping, appearing beneath the fingers indicates bad prognosis. The pulse which is amalgam of the three Doshas, indicates bad prognosis. Pulse, moves zigzag (Tiryaka) and also like snake, hot and fast and the throat of the patient is full of cough, indicates death.
9.	Pulse indicating good prognosis	The pulse moves like swan and elephant and the patient is happy. If the pulse beats 30 times in its place in one "Man" the patient shall survive otherwise not.

(E) MISCELLANEOUS DESCRIPTIONS RELATED TO PULSE

In hyperbolic language just to give emphasis on the importance of the pulse examination, it has been cited that as the instrument made of by the union of fine wires (Sitar) emits out the various melodic tunes when it is struck, similarly the pulse of the hand is sufficiently able to tell the various diseases of the body. Therefore, the pulse should be examined by the physician to know the condition of deranged Doshas in the beginning and the end. And the physician is also advised to exanune the pulse first, and subsequently eyes, tongue and urine, and then treat the diseases accordingly. The physician who does

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not follow this rule, kills the patient and gains bad reputation. In pulse specific places for gods have been alloted, as Vata for Brahma, Pitta for Shankar and Kapha for Vishnu. Different synonyms of 'Nādī' have also been enumerated in the work e.g. Dhamini, Tantuki, Jivitajna, Dhara, Hinsra, Snayu.

Thus in describing pulse examination, Yogaratnakara enumerates certain more points of importance than the previous work such as Sharangdhara Samhita and Bhavaprakash. First, there is indication that besides examining left hand in case of female, stress has also been given to examine the pulse of the left leg in this case. Secondly, he has clearly mentioned the importance of mental peace to reach at the diagnosis accurately by examining the pulse. Thirdly, there is mentioning of detailed anatomical position of the forearm including wrist during pulse examination. Fourth, there is indication of the fixed time when pulse should be examined. Fifth, there is description of quantitative form of the pulse as thirty times. Sixth, there is indication to examine the pulse repeatedly for three times in the same period. Seventh, the work advocates for the practice of pulse examination as much as it can be to get mastery over the science. Eighth, there is clear indication of that the knowledge of pulse examination can only be achieved by constant practice and applying one's own thinking. Ninth, there is enumeration of greater numbers of pulse indicating bad prognosis and death. Of course, the work does not make a mention about the pulse of a healthy person. In the end, there is instruction to the physician to wash his hand after examining the patient.[1]

The influx and spread of different races of the world into India gave rise to various diseases. To cure these diseases, Indian physicians innovated new medicines. The critical study of Yogāranākara aims at determing the date, place and qualities of different drugs when they first appeared in the Ayurvedic text and which political, cultural, and religious factors and situations were responsible for their pragmatic utilization.

1. Yogaratnakara, Vol. I, Page 5-9. (1-21), (21-43)

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CHAPTER-VI

INFLUENCE OF MODERN MEDICAL SYSTEM

During span of app. 200 years (17th to 19th Century A.D.) Britishers firmly established themselves in India. Many a drugs and herbs which came with them entered in our Nighantues (Treatise on medicines prevelant in India during those days), which become very common e.g. Tabacco (Nicotiana tobacum Linn) and Papaya are described in "Yogaratnakara" and "Shaligram Nighantu" both, Bhava Mishra was the first physician to make mention of certain drugs prevalent in other countries than India e.g. China root (Ref..... "Bhava Prakash" by Bhava Mishra).

BHAVA PRAKASH (1550 A.D.)[1]

It mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535.

So for as pulse examination is concerned, it has been described in the six specified sub-division of the first part 'Rogipariksha', the examination of the patient along with the pulse, examination of eyes, tongue and urine has also been mentioned.

SĀRA SANGRAHA (1575 - 1625 A.D.)[2]

It is a collection of recipes Phiranga and Copacīnī (Cobacīnī) are mentioned in it as they are mentioned in Bhāvaprakāsa. Opium (aphīma, ahiphena) and quick silver (pārada) are also often mentioned in it.[2]

RAJ NIGHANTU (17th Century A.D.)[3]

This work is a glossary of medicinal substances with specifications of their virtues. It also describes the properties of different kind of soil, the nature of soil suitable for the cultivation of various medicinal plants, varieties of trees, cereals, oils, vegetables, roots, leaves, flowers and fruits, properties of fresh and salt water, and gives, besides, a mine of useful information. This work is very eloborate, and is much valued by Indian practioners. The order observed by this writer in arranging the drugs differ from that of his predecessors. He classifies the herbs into creepers, plants, trees and grasses, and describes how each part of them is to be used medicinally. This writer makes mention of about a hundred new medicines not to be met with in the works of his predecessors.

1. Yogaratnakara, 39, 94.
2. Yogaratnakara, 197.
3. Ibid., 30, 47.

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The most important of them are -

KANDURA (Gyrardinia heterophylla)
JINJHIRA (Triumfetta angulata)
RUDANTI (Cressa Cretica), and
RUDRAKSHA (Elaxo carpus ganitrus)

YOGATARANGINI[1] (Middle of the 17th Century A.D.)

This work mentions use of Saṅkhiya (Arsanic, Metalic poison) in Firanga roga (syphilis) for the first time.

Syphilis - phiranga, phiranga roga, phiranga maya 'The Franc disease' is certain which however, is mentioned in the works of the 16th century, especially in Bhāvaprakasha, along with boils and small pox.

As the chief remedy for phiranga, mercury (pārada)[2], karpūrarasa is recommended, especially internally.

A further, specific medicine for phiranga is Cobacinī, Copacīni, a well known remedy for syphilis in India even at present which, according to Bhavaprakash, is also called dvipāntaravacā apparently from its foreign origin.

This is sārsāparilla, the root of smilax which must have come to the Portugese in Goa about 1535 A.D. as a remedy against Luex through Chinese traders[3] and known in Europe only since 16 century. The Berlin MS in which phiranga is described[4], appears to be an excerpt from Bhavaprakash.[5] The Europian origin of phiranga can not, therefore, be doubted.

Rasakarpura, though introduced earlier, was popularised by Bhavamishra in the treatment of phiranga roga (syphilis). This is also seen in Yogaratnakara being used in Upadamsa though the word 'Phiranga' is not mentioned. But there are the words 'Candraka Vrana' (hard chancre) and 'Putiprameha' (Gonorrhoea), Similarly Copacini has been used by Yogaratnakara in the form of powder and paka.

One very conspicuous thing found in Yogaratnakara is the description of Tobacco (Tamakhu). It is to be noted that tobacco was introduced in India by Portugese in 15th

1. Yogaratnakara, 182.
2. Cf. Dutt, Mat, Med, 36-8.
3. Dutt, I.C. 264.
4. Weber, Verz. no. 966.
5. Communicated by letter by Dr. I. Bloch and Dr. Sieg in Berlin similarly Roth, Monat sh. f. prakt. Dermetologie, 28, 629 ff.

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Cent. A.D.

Nicotiana tobacum Linn (Fam. Solanaceae. In Yogaratnakara the qualities of Tobacco are described. After mentioning different names of tobacco it is told here that the use of tobacco is useful in cleaning Ureter and it also cures toothache. The use of tobacco kills worms and cures itching. Illeffects of this drug are vomiting, causing loose motions, weakness in eye sight. Excess smoking of tobacco is injurious to health. Vomiting effect of tobacco is helpful in curing the illeffects of scorpion biting.[1]

Postmortems symptoms of drowning are described in Yogaratnakara.

No time should be lost in raising a person that has been drowned. If, upon raising him, his body be found to have warmth and some elasticity, that is, if the rigidity of death has not set in, he should be regarded as a subject of treatment. If, however, there is absence of warmth and elasticity, the period of treatment should be regarded as over. The first step in the treatment should be to hold the upper part of the body in a downward posture so that the water which the person may have swallowed, as also the salivary and other secretions in the mouth, may all be let out. The mouth may be cleaned by inserting a finger wrapped round with a piece of cloth. For inducing respiration, the person should be made to lie on his side and some powerful snuff should be applied to the nose. Nisādal (Ammonium Chloride), mixed with lime dust, may be used. If respiration can not be induced by these means, the interior of the throat should be gently tickled with the finger, or with the feather of a bird, or some other soft substance. This may bring about sneezing or an urging to vomit. If these means do not succeed the other methods that should be adopted are as follows; the patient should be laid horizontally with face downwards. The chest should be made to rest on a pillow. He should then be turned on one of his sides. Somebody should be applied and taken off repeatedly. Or, the patient may be made to lie down, with face upwards, and his back resting on a pillow. While somebody draws the tongue out, another, sitting towards the patient's head, should raise the patient's arms and place them on the patient's breast. This should be done repeatedly. Without, again, drawing the tongue out, some one may be employed to blow into the patient's mouth while the physician, sitting towards the head, repeatedly raises and lowers the patient's arms as before. If by these steps respiration is induced, the arms and legs of the patient should then be repeatedly rubbed from the extremities upwards. The palms and the soles should also be fomented by using small bags of heated sand.

When by those means the person is restored to his senses, he should be given a little wine called Mritasanjibani or a little Brandy diluted with water. Measures should also be taken to induce sleep. During treatment the patient should not be suffered to be surrounded

1. Yogaratnakara, Vol. I, Page 34-35.

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by many people. Indeed arrangements should be made for the patient's body being exposed to the air. When the patient gains a little strength, warm milk in small measures should be given to him. For at least eight or ten days he should be kept on light and healthy diet.

It is surprising that Yasada is not seen in this work. This name was introduced in this country from Persia in 13th Cent. A.D. Perhaps Madanpala Nighantu (14th Cent. A.D.) is the first work mentioning Yasad.

CURATIVE AGENTS (Herbaceous Plants)

INFLUX FROM EUROPE TO INDIA

(1) Karveer (Nerium Odorum Soland)

Madanpal and Dhanvantari Nighantu mention white and red form of Karveer. Yellow Karveer (Thevetta Nerifolia juss) is originated from America and Western island. Probably, it entered India during 16th Century "Raj Nighantu" mentioned yellow Karveer.

(2) Eucalyptus. Sp.

Its origin is in Australia. Britishers planted it at Neelgiri in 1863 A.D. and called some plants by name of Bottle Brush.

(3) Rauwalfia Serpentina (Sarpgandha)

It is an Indian product. Today it is a world wide medicine. It was named, by the french Botanist Plumiyer after the name of Dr. Rauwalf in 1703 A.D.

(4) Cinchona Succirubra Pavan (Cinchona)

It is originated from South America. Britishers brought it in India. It was cultivated in South India (Nilgiri) and after that in Bengal (Darjeeling). It proves very effective in chronic fever. Probably, it was called "Shakhimul" in Ayurveda.[1]

Most of the Tobacco addicts think that their bowels are cleared up and urination becomes smooth but it is only their way of thinking. It is due to intoxicating effect of nicotine present in tobacco.

In India aids can also be included in Firanga roga because it has also its roots in foreigners as in syphilis and Gonorrehea, with a difference that Firanga roga is a disease which spreads through sexual intercourse with women or men having this disease. While

1. Ref. is from Watt, Part-I, Page 543.

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modern disease Aids is transmitted in the body through the blood (blood transfusion), injection needles, genes, and sexual fluid.

Sparsh Vata and Sheetvata discussed in Yogaratnakara is a nervous disease. It is a superficial pain in any part of the body mostly in limbs caused by wind or any cold object.

Physicians of Modern age found that fistula healed by Kshar sutra (thread treated by herbal caustic material), does not recur while the same treated by surgery may cause trouble again.

It was felt that after reaching an age of 35 or 40 onwards people gradually begin to loose stamina and therefore to stabilize it, it becomes necessary to use some drugs which can maintain strength and vigour. It is termed as Vajikarana and Rasayana.

Seed of Kevancha, Tālmakhana, Salama, Gokharu, Mulethi, Satavara raises Quantity and quality of sexual fluid and milk in lactating mothers. Arsanic (Sankhiya) was adopted by Unani physicians from Indian Medicine to increase the period of sexual pleasure.

Salama has rejuvanating power. Arsanic was used to increase duration of sexual pleasure. Chavanaprasha was used to increase strength of Longevity. It was used as old age tonic (a geriatic tonic-Today Gerifort tonic is used for the same purpose) which increases sexual power as well as longevity and a feeling of strength and also increases stamina.

Thus it can be said, "Hakeems, Vaidyas or Doctors are the same if their diagonosis are good. We are concerned with our health may it be through Banfasha or Tulsi."[1]

1. Hakeemo Vaidya Yaksa hai, Agar Taskheesh Acchi ho, Hamay Sahat se Matlaba hai, Banfasha ho ya Tulsi ho.

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CHAPTER-VII

MODIFIED INDIAN MEDICAL SYSTEM

Yogaratnakara is such a treatise as depicts the impact of Muslim and European medical system on Ayurveda. Yogaratnakara is full of such changes and alterations due to political, cultural and social changes in our country. It is a compiled work of assimilation of three cultures, which laid down a foundation of a modified medical system which has a capacity to fulfil the requirement of the changeable society. It becomes therefore, inevitable to have a indepth knowledge of this historical evidence in form of Yogaratnakara to study sociocultural and scientific history of our country.

In order to reconstrct the critical study of Yogaratnakara the different therapeutic texts which have been quoted abundantly in Yogāratnākara right from Caraka to Yogatarangini analysed. These references are very useful in determining the history of Indian Medicine from Ancient period to the last phase of 17th Century A.D. Because Indian Medical System was influenced at first by the invasion of Alexandar the great in 322 B.C. After that many dynasties existed because many new races came in our country from different parts of the world. This geographical immigration was not confined to men but extended to drugs, deseases, and theraputics. This can well understood by studying the subject matter of Yogāratnākara.

Snayuka, Shitala and Somaroga have been described according to Bhavaprakasa (1550 A.D.).

SNAYUKA (A worm causing disease in body)

This disease is described in Yogaratnakara. This is Unani Influence on Indian Medicine. Worm bearing wound on skin are generally called (Snayuka or Naharua)[1]

SHEETALA (Small pox)

Food consisting of such inharmonious ingredients as milk and fish, food that is vitiated, the variety of dolichos called Simbi, potherbs, such articles of diet as are pungent, sour, or saline, or consist of alkaline ashes. loading the stomach with food before the food last taken has been digested, and other causes of a similar nature, lead to the appearance of small pox. This disease is called Masurika, because the shape and size of the eruptions resemble those of Masura or the seeds of Lens Esculenta. The premonitory symptoms are fever, itching pain in the body, restlessness of the mind, swelling of the skin, redness of

1. Yogaratnakara, Vol. II, Page 256.

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the complexion, and of the eyes. This disease is said to take hold of particular Dhatus of the body and has several varieties.[1]

SMALL POX (Nimbadi)

The ingredients of the decoction known as 'Nimbadi' are the bark of Melia Azadirachta, Oldenlandia biflora, Cissampelos hernandifolia, the leaves of Trichosanthes dioica, Picrorrhiza Kurroea, the bark of Justicia Adhatoda, Hedysarum Alhagi, emblic myrobalans, the roots of Andropogon muricatum, white sandal wood, and red sandal wood. The decoction of these is taken and a little sugar is added to it. Administered as a drink it cures fever and pox. It causes that pox to reappear which disappears untimely.[2]

KÁNCHANÁDI - KVÁTHA

The ingredients of 'Kánchanádi - Kvátha' are the decoction of the bark of Baudhinia acuminata of the red variety, and iron pyrites of the variety called 'Svarnamákshika'. This decoction, thus mixed, is administered internally, when the pox, having appeared at the outset, quickly disappears. This medicine cause, them to re-appear and ripen.[3]

'PATOLÁDI KVATHA'

The ingredients of 'Patoládi Kvatha' are the leaves of Trichosanthes dioica, Tinospora cordifolia, the tubers of Cyperus rotundus, the bark of Justicia Adhatoda, Hedysarum Alhagi, Agathotes Cheyrata, the bark of Melia Azadirachta, Picrorrhiza Kurroa and Oldenlandia biflora, of the united measure of 2 tolas. These are boiled in half a seer of water down to half a páo. Administered internally this decoction causes the immature pox to dry up. It is especially beneficial in fevers caused by malignant boils.[4]

'KHADIRÁSHTAKA KVÁTHA'

The ingredients of 'Khadiráshtaka' are the wood of Acacia Catechu, the three myrobalans, the bark of Melia Azadirachta, the leaves of Trichosanthes dioica, Tinospora cordifolia, and Justicia Adhatoda, the united measure of these being 2 tolas. The decoction of these administered internally. Cures measles, pox, those skin-diseases which are classed under leprosy, erysipelas, malignant boils, itching, and other ailments.[5]

Yogāratnākara delineates upon the spread of some diseases like Snayuk (a kind of worm causing disease in human body), Epidemics Sheetla (Small pox) and Somroga,

1. Yogaratnakara, Vol. II, Page 266.
2. Ibid., Page 263, 4,5.
3. Yogaratnakara, Part II, Page 264, 1.
4. Ibid., Page 264, 1-3.
5. Yogaratnakara, Part II, Page 267, 4.

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which spread in India as a result of immigration of Muslims into India.

MÁDHAVA (7TH CENTURY A.D.)

It mentions a special chapter for small pox (Masūrika) whereas Suśruta mentions it only in minor diseases.[1] The word Sheetla and its cure through religious mantras was mentioned by Bhava Mishra the author of Bhavaprakash (1550 A.D) for the first time in Ayurveda.

Thus we can say that as disease entered the relative cure was invented by our Indian physician. This was our Indian Medical system having capability to modify it self according to the need of hour.

SOMAROGA (Diseases of woman)

LEUCORRHOEA

This disease is called Soma roga because of the waste that it causes of the watery ingredients of the body which are called Soma. Sóma means the moon, or water. All water is supposed to proceed from the moon and the watery ingredients of the body are supposed to appertain to the moon. The disease, which is characterised by a copious discharge of the watery ingredients of the body, is therefore called after the moon. When the disease is in its intensity, the symptoms are emaciation, copious perspiration, a foetid smell in the body, cough or consumption, disgust for food, pimples, eruptions, paleness of the complexion, sense of fatigue / yellowness of the urine and sweetness of taste, and burning of the palms, the soles, the tongue and the ears.

If there is great loss of strength, dilirium, swoons, carbuncular abscess, difficulty of breathing, palpitation or pain about the heart, chronic bronchitis, the case invariably turns fatal.[2]

RASA SAMUCCYA (1250 A.D.)

Soma roga is also mentioned in it this can not be traced before Vangasena (12th Century A.D.) in the system of Indian Medicine.[3]

The examination of pulse in diagnosis gained popularity only after the establishment of Muslim rule in India. The purdah-system was very common among the members of Mohammadan ruling class and Hindu aristocrates. Because of the prevalance of this religious and cultural custom the diagnosis of the ladies belonging to aristocrat and ruling

1. Yogaratnakara, Page 427.
2. Yogaratnakara, Vol. II, Page 401.
3. Yogaratnakara, Page 248.

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classes could not be done through the traditional Ayurvedic method which demanded a face to face examination. Due to this also the vaidyas, the practioners of Ayurveda, had to assimilate pulse examination in to their system.

CIKITSA KALIKA(10th Century A.D.)[1]

Nadipariksa is included.

SĀRANGADHARA (1325 A.D.)

It is the first Ayurvedic treatise to describe Nadi-pariksha (examination of pulse) as a method of diagnosis of diseases.

BHAVAPRAKASHA (1550 A.D.)

So far as pulse examination is concerned, it has been described in the sixth specified sub-division of the first part under the heading 'Rogipariksha', the examination of the patient. Alongwith the pulse examination of eyes, tongue and urine has also been mentioned.

YOGARATNAKARA (1676. A.D.)

Description of pulse in Yogaratnakara is condensed within forty eight verses. Thirty three varieties of pulse are of clinical importance, among which fourteen types are completely devoted to describe bad prognosis and death. One type indicates good prognosis. Eighteen varieties deal with the characteristics of pulse in some physiological and other general pathological conditions.

Thus in describing pulse examination, Yogāratnākara enumerates certain more points of importance than the previous works such as Sharangdhara Samhita and Bhavaprakasha. First, there is indication that besides examining left hand in case of female, stress has also been given to examine the pulse of the left leg in this case.

Secondly, he has clearly mentioned the importance of mental peace to reach at the diagnosis accurately by examining the pulse.

Thirdly, there is mentioning of detailed anatomical position of the forearm including wrist during pulse examination.

Fourth, there is indication of the fixed time when pulse should be examined.

Fifth, there is description of quantitative form of the pulse as thirty times.

1. Ibid., Page 161.

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Sixth, there is indication to examine the pulse repeatedly for three times in the same period.

Seventh, the work advocates for the practice of pulse examination as much as it can be to get mastery over the science.

Eighth, there is clear indication of acquiring the knowledge by self experience. This is indicative of that the knowledge of pulse examination can only be achieved by constant practice and applying one's own thinking.

Ninth, there is enumeration of greater numbers of pulse indicating bad prognosis and death. Of course, the work does not make a mention about the pulse of a healthy person. In the end, there is instruction to the physician to wash his hand after examining the patient.

Thus, it can be seen that the pulse examination of Ayurvedic system in medieval India was developed by the Ayurveda itself, but it might have been influenced to some extent by Greco - Arab system of medicine also.

Most of the drugs which were introduced by foreign contact in this country are seen in abundant use in Yogāratnākara. Ahiphena[1], Akarakarabha[2], Kababa Piper Cubeba Linn and Salama[3] are seen in various preparations. These drugs were introduced by Muslims near about 12th Century A.D. Perhaps the first work incorporating these drugs is Sodhala's Gadanigráha followed by Sarangadhara and others. Savatipáka - a recipe prepared by flowers of rose was Gulkand of Unani Medical system. It was used to cure unwholesome effect of heat.[4] Khorasani Ojawaine is used in the receipe named Bhallataka Churna.[5] Vijaya (Bhanga) - Cannabis indica in Talisadhaya and Jatiphaladi Churna.[6] Treatment of Soma Roga[7] by Guduchyadi modak is mentioned.

Similarly Bhimaseni Karpura in eye disease is a new contribution of Yogaratnakara.[8] A new term 'Kurandaka' - Infentile Hernia in case of boys is described in Yogaratnakara.[9]

Syphilis-phiranga, phiranga roga, phiranga maya 'The Franc disease' is certain which

1. Yogaratnakara, Vol. I, Page 167, 169, Vol. II, Page 485, 490, 491, 494, 497.
2. Yogaratnakara, Vol. II, Page 487.
3. Ibid., Page 89.
4. Yogaratnakara, Vol. I, Page 239.
5. Yogaratnakara, Vol. I, Page 276.
6. Ibid., Page 287.
7. Yogaratnakara, Vol. II, Page 401-403.
8. Ibid., Page 395.
9. Ibid., Page 141.

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however, is mentioned in the works of the 16th century, especially in Bhāvaprakasa, along with boils and small pox.

As the chief remedy for phiranga, mercury (pārada)[1], Karpūra rasa is recommended, especially internally.

A further, specific medicine for phiranga is cobacini, copācinī, a well known remedy for syphilis in India even at present which, according to Bhavaprakasha, is also called dvipāntaravacā apparently from its foreign origin.

This is sārsāparilla, the root of smilax which must have come to the Portugese in Goa about 1535 A.D. as a remedy against Luex through Chinese traders[2] and known in Europe only since 16 century. The Berlin MS in which phiranga is described[3], appears to be an excerpt from Bhavaprakash.[4] The Europian origin of phiranga can not, therefore, be doubted. Rasakarpura, though introduced earlier, was popularised by Bhavamishra in the treatment of Phirangaroga (syphilis). This is also seen in Yogaratnakara being used in Upadamsa though the word 'Phiranga' is not mentioned. But there are the words 'Candraka Vrana' (hard Chancre) and 'Putiprameha' (Gonorrhoea), Similarly, Copacini has been described by Bhavamishra as Dwīpantara vachā which has been used by Yogāratnākara in the form of powder and paka.

One very conspicuous thing found in Yogaratnakara is the description of Tobacco (Tamakhu). It is to be noted that tobacco was introduced in India by Portugese in 15th Cent. A.D.

Many food preparations as Sara, Angavika, Panaka, Ragakhandavas are introduced by Yogaratnakara.

The above mentioned innovations which were brought about in the contemporary medical systems by new tendencies originated from political and social changes formed a modified Indian medical system, which was easily acceptable to whole Indian Society. This system was neither Hindu, Muslim nor Western but it was Indian Medical system, containing all the scientific principles and medical practices of up to date.

1. Cf. Dutt, Mat, med, Page 36-8.
2. Dutt, 1.C., 264.
3. Weber, Verz. no. 966.
4. Communicated by letter by Dr. I. Bloch and Dr. Sieg in Berlin. similarly Roth, Monat sh. f. prakt. Dermetologie, 28, 629 ff.

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CHAPTER-VIII

CRITICISM

Among the existing work related to Ayurvedic medicine, Yogāratnākara occupies an important position. The work can broadly be divided in to two major parts namely, the first part (Purvardha), and the second part (Uttarkhanda). The work deals with four necessary elements (Padchatushtya) as physicians, drugs, nursing staffs and the patient. Besides, there is description of drug preparation like liquors, paste, medicated ghees etc. And also there is enumeration of different metals and the process of their calcination. There is description also about dietetics. Other means of diagnosis such as stool, urine, eye, are also indicated.

So far as description of pulse examination as a means of diagnosis is concerned, it has been described, in the first chapter of the book under the heading 'Rogipariksha' examination of the patient. Yogāratnākara covers the whole medicine with the exception of Surgery and Anatomy.

Shalya or Surgery is, one of the eight department of Ayurveda. In the work of Sushruta it occupies the first place. Medicine and Surgery, though parts of the same science, are treated as distinct branches. Charaka, Atreya, Harita, Agnivesha, and others, are accepted as guides more in medicine than in surgery, while Dhanvantari, Sushruta, Aupadhenava, Aurabhra, Paushkalavata, and others, were rather surgeons then physicians, having written elaborate works on the art of healing by machanical and instrumental means.

Although Yogāratnakara contains all the changes and alterations due to political, cultural and social changes in our country from the vedas down to the middle of the eighteenth century A.D. But it is surprising that the author of Yogāratnākara, a Jain priest, named, Nayan Shekhar never described about Surgery and Anatomy. Variety of causes are behind this. The chief among them being aversion of Brahmans, who had the monopoly of teaching the various sciences, to animal food and to the sacrificial offerings which were too common in the pre-Budhistic period. This aversion made them shrink from touching the carcasses necessary for anatomical demonstrations. They also shrank from coming in contact with blood, pus, and other matter, which can not be avoided in performing surgical operations. Surgery being neglected by the priestly caste, passed into the hands of the lower classes, whose practice was purely empirical. Even these people, for want of encouragement, allowed it to decline, until, as Mr. Elphinstone[1] rightly

1. British Historian

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remarks, bleeding was left to the barber, bone setting to the herdsman, and the application of blisters to every man.

Some of the recent works on Medicine, mostly compendiums of larger treatises on the subject were written during this period. Yogāratnākara is also one of them. Although the author of Yogāratnākara has taken many references from Susruta Samhita. But it is surprising he has not touched such portion of Susruta Samhita which deals Surgery and Anatomy. Main reason behind this was that upto seventeenth century A.D. priestly caste totally discarded Surgery and Anatomy. So, the auther of Yogaratnakara found himself unable to describe Surgery and Anatomy. Although Ayurveda and Unani medical systems have many qualities. But lack of knwledge about Surgery and Anatomy was responsible for their gradual downfall. Modern Medical system out powered both systems because Allopathy proved more advanced due to its specialization in the field of Surgery.

Yogaratnakara has been very popular among Ayurvedic physicians as a hand book of therapeutics, but the ignorance of Anatomy and Surgery has made this encylopeadia incomplete.

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CHAPTER-IX

CONCLUSION

A critical study of Yogāratnākara aims at determining the date, place and qualities of different drugs when they first appeared in the Ayurvedic Text, and which political, cultural, social, and religious factors and situations were responsible for their pragmatic utilization.

Different periods of History were coined in accordance with the throning or dethroning of kings; different dynasties came into existence with the advent of different races from the far and wide world. Same was the case with Indian Medical Systems which constituted various chronological periods of History of Medicines.

Yogāratnākara presents-development of Indian Medicine through an analysis of 42 old treatises of Indian Medicine. Charaka and Susruta are the original abode of Indian Medical System. Medicine and Surgery, although parts of the same science, are treated as distinct branches. Charaka is accepted as 'guide' more in medicine than in surgery, while Susruta, was rather surgeon than physician, having written an elaborate work on the art of healing by mechanical and intrumental means. All the works cited in Yogāratnākara followed these two chronicles as a base. But every work contains various modifications. These modifications added many new cures in the system of Indian Medicine owing to changes political, social and cultural condition of our country. As a consequence of Babur's success at Panipat (21st April, 1526) new blood and vigour were injected into the foreign ruling class. The Mughal dynasty, which was thus established, gave to the country a series of remarkably successful rulers under whom the country was to undertake a new experiment of evolving a composite culture for the land. {Yogāratnākara' was also compiled during Mughal Period (1676 A.D.). So, the author of this treatise was also highly influenced by the emergence of this composite culture. Thus, Yogaratnakara gives us a detailed account of such recipes which were prepared by using Unani drugs.

Consequent upon the birth of East India Company in India, the Britishers established themselves firmly during the span of app. 200 years (1600 to 1800 A.D.). Many new drugs and herbs which came with them entered in our Nighantues (Treatise on medicine prevalent in India during those days, which became very common e.g. Tobacco (Nicotiana tobacum Linn) and Papaya are described in 'Yogāratnākara' and 'Shaligram Nighantu' both. Bhava Mishra was the first physician to make mention of certain drugs prevalent in other countries than India e.g. China root. The immigrants of Europe and Muslim countries to India spread various diseases and our physicians had to invent the

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relative new cures.

The analysis of subject matter of Yogāratnākara confirms that History of Indian Medicine has three periodical divisions. During Ancient period Vedic culture was prevalent in our countrty. Ayurveda is also a part of Atharva Veda. Although there had been some outside influence of Indian Medicine in Ancient India, but the basic concept of Ayurveda remained unchanged up to 7th century A.D. So, this period is rightly called "classical period of Indian Medicine".

Yoga means collection of many drugs in a medicinal preparations. When the physicians of Indian Medicine found themselves helpless to cure the complicated disorders in Human body, they were forced to innovate many new formulae of medicines. They compounded many drugs to increase the potentiality of the therapeutics. This increase of curing power in various formulae was very essential. Because commonly used medicines were unable to resist the chronic diseases. In due course these new formulae collections (Yoga Saṁgraha) was given the shape of a treatise. Many new books beginning with the name of Yoga were written during 10th Century A.D. and onwards.

The aforesaid definition of formulae collection (Yoga Samgraha) was fulfilled when Candrata wrote his Yogaratnasamuccaya in 10th Century A.D. He is regarded the first physician of Indian Medicine who cleared the path of Yoga Saṁgraha. Candrata was followed by Sodhala.

Candrata is son of Tīsata. Candrata is quoted by Cakrapani (11th Century A.D.) and he himself quotes Jejjeta (9th Century A.D.). Samuccaya was compiled in 10th Century A.D. or 1000 A.D.

Yogaratnavali was written in the reign of emperor Akbar at Ahmedabad in 1574 A.D. The whole treatise is divided in twelve chapters. The writer of Yogaratnavali was Dāstanaya Gangadharkrita.

Yogasāra (1600 A.D.) was compiled by Daksha son of Vānāra. In it a medicinal preparation - Madan Modak made by Vijaya (Bhanga - Cannabis Sativa Linn) - a narcotic drug is cited. This citation proves that this treatise was written after 14th Century A.D.

Yogasataka (15th Century A.D.) attributed to Vararuchi. Comm. by Rūpanayana. Date of MS Samvat, 1849. Published with Simhalese Comm. By Don. A. de S. Devarakkhita by M.P. Perera, 4th edn. is edited by Batuvantudave, Colombo, 1886. A third edn. is printed at Nirnaya Sagar Press, Bombay with Hindi notes.

Yogataranginī of Trimalla 1751, this well known collection of recipes must, however, be much older, as L, 203 - the MS written in 1498 of another work by Trimalla

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is recorded. Trimalla flourished between 1383 and 1499 A.D. according to Prof. H. D. Velankar (Catal, BBRAS, MSS, Vol. I, 1925, p. 59). He was a Tailaṅga Brahman, son of Vallabha, grandson of Siṅganabhatta, father of Saṅkara bhatta the author of Rasa pradipa.

Trimalla Bhatta (17th Century A.D.) has mentioned in his Vrihatyogatarangini (Part II, Taranga 27) the use of Sankhiya (Arsanic, Metallic poision) in Firanga roga (syphilis) for the first time.

Trimalla Bhatta flourished after Bhava Mishra and Lolimbaraja. Because the references of these two are quoted in Yogatarangini. On the otherside Yogaratnakara has quoted Trimalla Bhatta. So the period of Yogatarangini is between Lolimbaraja (Beginning of Seventeenth Century) and Yogaratnakara (Last phase of seventeenth century). Thus the justification of Yogatarangini's period could be done as middle of the seventeenth century A.D. Yogāratnakara comes last in this chain but before Bhaisajyaratnavali (18th Century A.D.). The author has utilised all the available material right from Caraka to Yogatarangini. Lolimbaraja has been quoted abundantly but the last work quoted is Trimalla Bhatt's Yogatarangini. In fact it follows the Yogatarangini in style and content. Trimalla Bhatta is placed in middle 17th Century A.D. As regards the lower limit, Bhaisajya Ratnavali of Govinda dasa (18th Century A.D.) has followed this work. Moreover, there is a MS of the work at Anandasrama, Poona dated 1746 A.D. and as such it can not be placed later than this. Hence the work may be placed in the end of the 17th Century A.D.

J. Jolly, a German Scholar wrote his book on History of Indian Medicine in which he assigned the date of Yogāratnākara 1676 A.D.

The works cited in Yogāratnākara presents period wise development of Indian Medicine. Works mentioned below have a significant role in the field related with History of Indian Medicine.

VEDIC PERIOD (Dhanwantariya mata)

Dhanvantari advised an injection of pus from the udder of an infected cow for its herdsmen to protect them from skin lesions long before Jenner (1749-1823 A.D.) advocated a similar procedure for vaccination against small pox. The legendary name of Dhanvantari is so well known that a very successful medical practitioner of modern India is often called a Dhanvantari by his patients.

VIDEHA

Videha seems to be an expert in SalakyaTantra. Scholars takes Videha and Nimi as one.

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CARAKA (Agnivesh period 1000 B.C. 2nd to 3rd Cent. A.D.) (4th Century A.D.)

Caraka was a class from the vedic period. Sylvian Levi refers to one Caraka as a court physician of king Kanishka while another scholar identifies him with Patanjali of early Buddhist era.

SUSRUTA (1000 - 1500 B.C.) (2nd Century A.D.)

The tradition of Susruta has been compiled in Susruta-Samhita, which is a classic of ancient Hindu surgical knowledge. The Susruta - Saṁhita now available, was a translation of the original Bhisagaratnam. The latter attributed this work to Nagarjuna who lived during the later part of 4th Century B.C. The work of Susruta was known in 9th and 10th Centuries A.D. in Combodia and the Arab world.

Susruta mentions the brain as the centre of the senses (S.S. III 3.18). Susruta Sanhita refers to **anatomical dissection** and surgery, the knowledge of which was practically non existant during that time in the western hemisphere, Egypt and Greece. Ligaturing of blood vessels and blood letting are described. The disciples are asked to practise this procedure on lotus stems and then on the veins of dead animals (Thorwold). The embryology of a four months old embryo is described with development of heart, abdomen and liver. Surgical manouvres on the skull are mentioned in the Susruta-Samhita with "Tirjak lateral) incision on the temple", mainly to alleviate headache, and removal of maggots from infected wounds. Plastic operations like Rhinoplasty on the nose are mentioned. It is inconceivable that such a remarkably advanced state of medico - surgical knowledge could have existed nearly thousand years ago.

VRIDDHA VAGBHATA (550 A.D.)

Astaṅga hridaya samhita is the quintessence of medicine and contains, with arrangement similar to Súsruta, in six sthānas and 120 adhyāyas a lucid and versified presentation of the whole medicine, with special reference to surgery as in Súsruta. Charaka and Susruta are quoted together in it. Astanga hridaya besides quotes Bheda, Nimi, Kāśyapa, Dhānvantarīyah and in the introduction the son of Arti, Agniveśa and other Rishis whose particulars are not given. At the end, it also mentions Astanga Samgraha (Vriddha Vāgbhata), which the author clearly characterises as his chief source.

BHEDA (7th Century A.D.)

Bheda or Bhela Saṁhita which is not yet printed, is very closely related to the Caraka Saṁhita, perhaps it is as if another replica of this book.

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The critical study of Yogāratnakara informs us that many a new methods of healing art existed at every juncture where the ideas of Hindoos and Muslims touched each others heart. This mutual collaboration modified the concept of Indian Medical Science to some extent but its basic principles remained unchanged. We are informed by the author of Yogaratnakara that many therapeutic texts show influence of Unani Medical system from 7th Century A.D. and on wards. This process of accumulation acquired much exhilaration when in 9th Century A.D. Vrnda wrote his book 'Sidha yoga' popularly known as Vrnda madhava.

MĀDHAVA (7th Century A.D.)

It mentions a special chapter for small pox (Masūrika) whereas Suśruta mentions it only in minor diseases.

VRNDA (9th Century A.D.)

Vrnda prescribes quick-silver preparations less frequently than Cakradatta. In 7.13 of this book quick silver mixed with juices of poisonous plants is prescribed for external use against lice. His mention of a medicine imported from Persia, viz. Pārasīya yavāni e.g. Yāvanī grown in Persia.

CIKITSAKALIKA (10th Century A.D.)

Nādipariksā is included.

CIKITSA SARA (10th Century A.D.)

Cakradatta author of this treatise shows himself to be conversant with the calcination of certain metals, but he does not appear to have known opium and Nādīparikṣā and mentions quick silver only rarely.

HARITA (10th Cent. A.D. to 12th Cent. A.D.)

Refers to the circulation of blood in describing a disease called "Pandu roga" (Anaemia). He says that this disease is some times caused by swallowing clay, which some persons are in the habit of doing "The claythus eaten blocks the lumen of several veins and stops the "circulation of blood".

RAJ MĀRTANDA (11th Cen. A.D.)

Raj Martanda starts with ophthalmology and Ear, Nose, throat diseases, Disease of Breasts and Faults of milk, Tubercular and white Leprosy, discharge of foetid secretions from the Vagina, accompanied by pains and langour of body, Diarrhoea, Urinary troubles and Disease of the Urethra, Syphhilis, Fever, Epilepsy, Disease of Women, Deseases of

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children, ending at last in veterinary medicine.

GADANIGRAHA (1175-1215 A.D.)

Sodhala, the author of this treatise added about eighty drugs as the result of actual investigation carried on in the forest such as Mamanjaka (Hipian orientali), Jhullapushpa (Byophytum sensitivum), Keetamari (Aristolochia bracteata), Utkantaka (Echinops echinatus), Bhringaraja (Eclipta alba), etc.

Ahiphena, Akarakara, Vijaya (Bhanga), Kafaba (Piper Cubeba Linn), Salama (Salab) are seen in various preparations. These drugs were introduced by Muslims around the 12th Century A.D. The first work incorporating these drugs is Sodhala's Gadnigráha.

RASĀRNAVA (1200 A.D.)

Deals in manufacture of metallic preparations and then with the treatment of diseases.

VISVAMITRA (1200 A.D.)

A work on garlic and other therapeutic substances.

VAṄGASENA (1210 A.D.)

In the field of pharmacy (1053-1113) nothing is said about calcination of metals, very little is spoken of the metals in general, Nadīparīksa is not mentioned in the medical examination and opium does not appear. In the chapter on haemorrhoids Vaṅgasena deals exhaustively, like later authors, with the three kinds of iron and six kinds of steel (among them Romaka), purification of the steel,the killing of iron by melting, powdering etc. He also speaks of the properly purified quick silver of Rasaparpata, the preparation of quick silver and other **mercurial mixtures,** but does not enter into the particulars of the methods of working upon mercury

RASA SAMMUCCYA (1250 A.D.)

It has taken the base of treatises of Alchemy those were written during 12th Century A.D. Soma Roga is also mentioned in it, and this is not traced before Vaṅgasena (12th Century A.D.). In reference of Vaiswan pottalirasa it is written that this compound of medicines was prepared by king Singhan. Singhan was the king of Devagiri. His period is 1200-1247.

SĀRANGADHARA (1325 A.D.)

It is the first Ayurvedic treatise to describe. Nadi-pariksha (examination of pulse) as a method of diagnosis of diseases. It is the first book describing the mechanism of respiration by making use of new term like Ambara - Peeyoosha. Vishnupadamrita (both to mean **oxygen**) and Jeevaraktashaya (to mean heart). Clear definitions of pharmacological terms are found only in this text, so also the method of preparation of all types of recipes.

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Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise. A new technique of introducing drugs directly into blood stream through an artificial wound (Soochikabharana Rasa Prayoga) is found for the first time in this book. Snayuka Krimi Roga (guinea worm infection) has been recognised for the first time through this text. Recipes found here in are simple, easy to prepare and are effective and hence make the treatise a good practitioner's hand book. The treatise is the best example of the condition of Ayurveda in mediaeval India.

RASARATNAPRADĪPA (1500 A.D.)

In this period probably falls the composition of numerous works, partly printed, on Rasa, Rasendra, metallic and particularly mercuric preparations for internal and external use. The quick silver cures all diseases and it is also recommended especially for fever, diarrhoea, jaundice (Kāmalā), diseases of lungs etc., and later also for syphilis. The calcination of quick silver and the pharmaceutical preparations thus obtained probably originated with the Arabs.

BHAVA PRAKASH (1550 A.D.)

It mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535.

So far as pulse examination is concerned, it has been described in the six specified sub-divisions of the first part 'Rogipariksha', the examination of patient. Along with the pulse, examination of eyes, tongue and urine has also been mentioned.

SĀRA SANGRAHA (1575-1625 A.D.)

It is a collection of recipes. Phiranga and Copacini (Cobacīnī) are mentioned in it, as they are mentioned in Bhāvaprakāsa. Opium (aphima, ahiphena) and quick silver, pārada are also often mentioned in it.

YOGASĀRA (1600 A.D.)

In it a medicinal preparation Madan Modak made by Vijaya (Bhānga) - a narcotic drug, is cited. This citation proves that this treatise is written after 14th Century A.D. The Botanical name of Bhānga is (Cannabis Sativa Linn).

MANTHĀN BHAIRAVA

It's main field was to prevent old age, help rejuvenation and to prolong life and some remedies for the diseases.

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RAJ NIGHANTU (17th Century A.D.)

This work is a glossary of medicinal substances with specifications of their virtues. It also describes the properties of different kinds of soil, the nature of soil suitable for the cultivation of various medicinal plants, variety of trees, cereals, oils, vegetables, roots, leaves, flowers and fruits, properties of fresh and salt waters, and gives, besides, a mine of useful information. This work is very eloborate, and is much valued by Indian practioners. The order observed by this writer in arranging the drugs differ from that of his predecessors. He classifies the herbs into creepers, plants, trees and grasses, to be used medicinally. This author also mentions of about a hundred new medicines which use do not come across in the works of his predecessors.

The most important of them are -

KANDURA (Gyrardinia heterophylla)
JINJHIRA (Triumfetta angulata)
RUDANTI (Cressa Cretica), and
RUDRAKSHA (Elaxo Carpus ganitrus)

YOGATARANGINI (Middle of the 17th Century A.D.)

This work mentions use of Saṅkhiya (Arsanic, Metalic poison) in firanga roga (Syphilis) for the first time.

Syphilis-phiranga, phiranga roga, phiranga maya 'The Franc disease' is certain which, however, is mentioned in the works of the 16th Century, especially in Bhāvaprakasha, along with boils and small pox.

As the chief remedy for phiranga, mercury (pārada), Karpūra rasa is recommended, especially internally.

A further, specific medicine for phiranga is cobacinī, copacīnī, a well known remedy for syphilis in India even at present which, according to Bhavaprakash, is also called dvipāntaravacā apparently from its foreign origin.

This is sārsāparilla, the root of smilax which must have come to the Portugese in Goa sometime around 1535 A.D. as a remedy against Luex through Chinese traders and known in Europe only since 16th Century. The Berlin MS in which phiranga is described, appears to be an excerpt from Bhavaprakasha. The European origin of phiranga can not, therefore, be doubted.

Rasakarpura, though introduced earlier, was popularised by Bhavamishra in the treatment of phiranga roga (syphilis). This is also seen in "Yogāratnākara" being used in

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Upadamsa though the word 'Phiranga' is not mentioned. But there are the words 'Candraka Vrana' (hard chancre) and 'Putiprameha' (Gonorrhoea). Similarly Copacini has been described by Bhavamishra as Dwīpāntara vacha which has been used by Yogaratnakara in the form of powder and paka.

The use of liquor was prohibited by Islam. Some rulers and their nobles took to marijuana, opium, posta, dhatura etc. As these drugs were now some what common in the society, people used them also in manufacturing medicines.

Some diseases like Snayuk (a kind of worm causing disease in human body), Epidemics Sheetla (resembling small pox) and Somroga, have also spread in India as a result of immigration of Muslims to India.

Historical development of opium in the Islamic world and in Anatolian Turk is very interesting. Used both as a habit forming drug and as a medicine for treating some disorders in human body, it was highly used in the treatment of various diseases from 800 A.D. But afterwords, Islamic people made use of habit forming characteristic of this drug. In times there after opium was used in India and China. In addition, narcotic matters initially spread over countries such as Portugal and Spain, and gradually moved to words the Islamic nations in the west.

Al Bīrūnī (973-1051) also mentioned white and black poppy and notified that white poppy was the best kind.

Watt leaves the question open - whether the Indians knew the medicinal effects of mercury before or after the Arabs. Since, however the calcination of mercury is traced only to Mohommedan epoch, it may be believed that it originated from the Arabic alchemy in which mercury plays a significant and greater role.

Arabic transformations (usually afyun) of the Greek and they come only in later works like Madanvinoda, Rajnighantu, Sarangadhara, Rasendrasara sangraha and **Yogāratnākara,** while Caraka, Susruta, Astanga Samgraha, Astanga Hridaya do not know them. A constipating and narcotic effect (grāhini-mohakṛt) is attributed to it, whereas it is particularly prescribed for diarrhoea (Atisāra, Grahinī).

Unani Medical System influenced Āyurveda and the use of Opium began to cure the then incurable Diarrhoea in Mediaeval India. Nayan Shekhar, the author of Yogāratnākara compiled many formulae having the uses of Opium, Vijaya (bhanga) - Cannabis indica, Dhatura - Dhatoora stamonium, D. meta, D. alba, Parada - Mercury, Borax, Hartal - Aconite, Saṁkhiya - Arsenic, Yavani - Carium Copticum Tachyspermum ammi, Yavasa - Alhagi maurorum.

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Ahiphena, Akarakarabha, Kababa (Piper Cubeba Linn) and Salama are seen in various preparations. These drugs were introduced by Muslims around the 12th Century A.D. Perhaps the first work incorporating these drugs is Sodhala's Gadanigráha followed by Sarangadhara and others.Savatipaka - a recipe prepared by flowers of rose was 'Gulkand' of Unani Medical System. It was used to cure unwhole some effect of heat. Khorasani Ojawaine is used in the recipe named Bhallataka churna. Vijaya (Bhanga) - Cannabis indica in Talisadhaya and Jatiphaladi Churna. Treatment of Soma Roga by Guduchyadi modak is mentioned. Blood letting is described for the purification of blood and to cure various diseases.

Vijaya, though known from very early period, was used for its fibres previously. Its narcotic and other properties came to light in Mediaeval period when it was started to be used in various preparations for hypnotic, anal - gasic, stomachaches, Astringent and aphrodisiac. Bhavamishra popularised this drug to a great extent. Yogāratnākara has also made its use in all these indications.

Snayuka, Shitala and Somaroga have been described according to Bhavaprakasha in Yogaratnakara.

Similarly Bhimaseni Karpura in eye disease is a new contribution of Yogaratnakara.

A new term 'Kurandaka' - Infentile Hernia in case of boys is described in Yogaratnakara.

One very conspicuous thing found in Yogaratnakara is the description of Tobacco (Tamakhu). It is to be noted that tobacco was introduced in India by Portugese in 15th Cent. A.D.

Nicotiana tobacum Linn (Fam. Solanaceae). In Yogaratnakara the qualities of Tobacco are described. After mentioning different names of tobacco it is told here that the use of tobacco is useful in cleaning Ureter and it also cures the pain in the teeth. The use of tobacco kills worms in intestine and cures itching. Illeffects of this drug are vomiting, causing loose motions, weakness in eye sight. Excess smoking of tobacco is injurious to health. Vomiting quality of tobacco is helpful in curing the illeffects of scorpion biting.

It seems though tobacco has no effect on evacuation of bowels, voidance of Urine, it has some effect (a type of intoxication) on nervous system due to which its habituate feels that his bowels are cleaned under its effect. Perhaps this effect is due to nicotine (an-alkoloid) which it contains. Due to intoxication, it may have some dialating effect on sphinctors which is not yet established.

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In India AIDS can also be included in Firanga roga because it has also its roots in foreigners as in syphilis and Gonorrehea, with a difference that Firanga roga is a disease which spreads through sexual intercourse with woman or men having this disease, while modern disease "AIDS" is transmitted to the body through the blood (blood transfusion), injection needle, genes, and sexual fluid.

Sparsh Vata and Sheetavata discussed in Yogaratnakara is a nervous disease. It is a superficial pain in any part of the body mostly in limbs caused by wind or any cold object.

Physicians of Modern age found that fistula healed by Kshar sutra (thread treated by herbal castic material, does not reocc-ur while the same treated by surgery does.

It was felt that after reaching an age of 35 or 40 onwards people gradually begin to loose stamina and in order to stabilize it, it becomes necessary to use some drugs which can maintain strength and longevity Vajikarana and Rasayana.

The seeds of Kevancha, Talmakhana, Salama, Gokharu, Mulethi are useful to increase longevity and strength. Satavara is used to increase quantity and quality of sexual fluid and milk in lactating mothers. Arsenic (Sankhiya) was adopted by Unani physicians from Indian Medicine to increase the period of sexual pleasure. Salama has rejuvenating power. To increase duration of sexual pleasure Arsenic was used. Chavana-prasha was used to increase strength of longevity. It was used as an old age tonic (ageriatic tonic-To day Gerifort tonic is used for the same purpose) which increases sexual power as well as longevity, a feeling of strength and also increases stamina.

Thevatia nerifolia for heart disease, Psoralea corylifolia (Vakuch) for leucoderma and early greying of hairs and Evolvulus alsionoides as a cheap source of one of the most unsaturated fatty acid that can be used for preventing Cholesterol accumulation and consequent atherosclerosis.

One of the medicinal plants that evoked interest during the second half of this century is Rauwolfia serpentina, Benth (Sans. Swarpagandha). This plant provides reserpine for modern allopathic treatment for hypertension. Rauwolfia was known to the ancient Ayurvedic practitioners since the time of Caraka, 1000 B.C.

A common plant containing a highly unsaturated oil was mentioned in Ayurveda for the treatment of heart disease. This plant is Evolvules alsinoides or E. hirsustus (Sans. Vishnugandhi Hindi Sankha puspi), which grows abundantly in India.

Another valuable medicinal plant is Psoralea Corylifolia (Sans. Vakuchi), used for leucoderma or vitiligo. The seeds are put into an earthen pot and covered with a lid which is then slowly heated by firewood. The sublimated material that is collected inside the lid

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is then scraped off and administered internally with milk and a small grain of copper sulphate (Tutiya-Hindi).

Another interesting plant, Thevatia nerifolia. Juss (Sans. Hapusha-Bengali Kolkaphul) is best to cure heart disease.

Many recipes described in Yogāratnākara are prepared by using above mentioned drugs. Psoralea Corylifolia (Vakuchi) is an ingredient used in Khadirárishta. This 'arista' cures all the severe varieties of leprosy, chest disease, chlorosis and leucoderma.

The present work is divided into Nine Chapters. Towards the end, it is appended with two indices dealing with the material scattered in two sections of Yogāratnākara. The main reason for its inclusion is its possession of esoteric material regarding Matéria Medíca of Ayurveda.

First Chapter, mainly dealing with Socio-Cultural and Scientific background of Yogāratnākara, starts with the impact of Muslim and European medical system of Ayurveda. Yogāratnākara is a compiled work of assimilation of three cultures, which laid down a foundation of modified medical system which has the capicity to fulfil the requirements of the ever changing society.

Chapter second describes various relations between History and Aayurveda. History is regarded as a branch of Humanities and a representative of vast culture of the ruling class, where as science is put together with the efficiency of the artisans serving that class. But History is not merely an estimate of the works and achievements of a few distinguished personalities, but also of the discoveries and chain of evolution of inspiring ideas inherent in its background and clarification of the structure of the scientific description. Supplying facts and providing their dates does not make History. A Historian on the otherhand, builds a correct historial structure by projecting events with a analytical mind.

Chapter third lauds the determination of Period. The periodwise chronology of the referred books described in Yogāratnākara shows that the author of Yogāratnākara has presented a wholesome knowledge of Indian Medicine at one place. Efforts have been made to include every important treatise of each period to show the periodwise development of Indian Medicine. Thus the analysis of the subject matter of Yogāratnākara confirms that History of Indian Medicine has three periodical divisions. Through this periodwise analysis the most appropriate date of Yogāratnākara is established in this chapter.

Fourth chapter enumerates the classification of diseases, therapeutics, herbs and drugs discussed in Yogāratnākara.

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Yogāratnākara delineates upon how to diagnose and cure the following diseases for which a few most important formulae are given below.

Fever born of Vata - Guduchyádi group, Kiratádi group, Kásmaryádi group, Marichádi group. **Pitta born Fever** - Katphaladi group, Drákshádi decoction. **Kapha born Fever** - Tiktadi group, Triphaladi group. **Fever born of Vata and Pitta** - Kiráta tiktádi group. **Mature and Intermittent Fevers** (Quoted from Bheda - 7th Century A.D.)- Sudarcana Churna, Sudarcana Churna (Quoted from Sarangadhara - 1325 A.D.), Laghu Lákshádi Taila, Vrihatlákhadi Taila, Angáraka Taila. **Acute Fevers** (Quoted from Rasarajalakshmi - 14th Century A.D.) - Navajwarankusha Rasa, Jwaragni Gutika, Trálokyatáphara Rasa, Mrityunjaya Rasa, Chandracekhara Rasa. **Immature or Acute Diarrhoea** (Quoted from Cikitsakalika 10 Cent. A.D.) - Kalingâdi, Kutajávaleha (Quoted from Aswanikumars - Ancient Period), Kutajáshtaka, Dadimavaleha (Vijaya [Bhanga] Cannabis indica is used), Mritsanjeevano Rasa (Vijaya [Bhanga] Cannabis indica is used), Dadimaput paka (Opium is used), Sankhodara Rasa (Opium is used), Atisara Pathyani (Opium is used). **Piles-** Agasti - Modaka. **Loss of Appetite and Indigestion-** Hingwashtaka Churna, Swalpa Agnimukha Churna, Lavana Bháskara Churna, Cankha Bati (Quoted from Rasārnava 1200 A.D.), Cankha Bati (Another variety), Amrita Haritaki, Agnikumára Rasa (Quoted from Rasendra Cintamani 1600 A.D.), Second Agnikumára Rasa, **Internal Worms-** Krimimudgara Rasa. **Rakta-Pitta** - Eládi Gudika, Kushmánda Avaleha, Khanda Kushmánda, Vása Khanda. **Phthisis** - Lavangádi Churna, Kapurádya Churna, Eládi Churna, Acwagandhádya Churna, Chyavanapráca (Quoted from Cikitsakalika 10th Century A.D.), Drákshásava (Quoted from Virsinhávaloka 1383 A.D.) Ratnagarbhapottali Rasa, Rája Mrigánka Rasa, Mrigánka Rasa (Quoted from Rasaratnapradīpa 1500 A.D.). **Bronchitis** - Marichādi Gutika (Quoted from Sarangadhara Saṁhita 1325 A.D.), Agastya Haritakipáka (Quoted from Vrnda - 9th Century A.D.). **Hiccup and Asthma** - Cringyádi Churna (Quoted from Yoga shata 15th Century A.D.), Haridrá Churna, Bhárgigaryadi Leha. **Hoarseness of the Voice** - Vyághri Ghrita (Quoted from Cikitsa sara - 10th Century A.D.). **Disgust for Food** - Yavanikhanda Churna, Árdraka Mātulungávaleha (Quoted from Sarangadhara 1325 A.D.). **Burning of the skin** - Chandaṅádi Churna. **Insanity** - Kalyánaka Ghrita (Quoted from Yogatarangini - Middle of the 17th Century A.D.), Chaitasa Ghrita (Quoted from Yogatarangini 17th Century A.D.). **Epilepsy** -Kushmánda Ghrita (Quoted from Vrnda - 9th Century A.D.), Kalyána Churna.

Diseases of the Nerovous system - Rásnadi Páchana, Trayodacángá Guggula, **Bronchitis** - Sachcchanda Bhairava Rasa (Quoted from Sarangadhara 1325 A.D.). **Gout**- Pinda taila. **Leprosy and other skin diseases**-Aṃrtadi Ghṛta. **Severe Diarrhoea** - Ajamodādi Chūrna. **Haemorrhoids** - Pānchasama Chūrna. **Pain (Colic)**- Cankha

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Chūrna (Quoted from Harita, 10th Century A.D. to 12th Century A.D.). **Pain (Parinama Sula)**- Kshira Mandura. **Pain**- Catavari Mandura. **Pain, abdominal tumours, and stony tumours** - Samudrádya Churna. **Gonorrhoea** - Chandraprabhá Gutí (Quoted from Yogaratnavali, 17th century A.D.). **Diabetes** - Tárakecwara Rasa. **Elephantiasis** - Pippalyádi Churna. **Elephantiasis of the legs** - Krishnádi Modaka, Vidangádi Oil. **Elephantiasis of the legs, Bronchocele, Goitre, Hernia** - Saurecwara Ghrita. **Fistula - in - Ano** - Khadirádi Kwátha. **Fistula - in - ano, piles, dropsical swellings, abdominal tumers** - Navakárshika Guggulu. **Fistula - in - ano, piles, asthma, cough, dropsical swellings, abdominal dropsy, hernia, elephantiasis of the legs, malignant boils, sinus, leucoderma, strangury, Calculi, Gonorrhoea** - Saptavingcatika Guggulu. **Fistula - in - ano, boils and sores improves the complexion** - Vishyandana Oil. **Leprosy and Leucoderma** - Mahá Bhallátaka Avaleha. **Skin diseases, Leprosy, fistula - in - ano, malignant boils, intestinal worms** - Panchatikta Ghrita. **Leprosy, Rakta Pitta piles characterised by copious discharge of blood, erysipelas, sour bile, tubercular leprosy, chlorosis, eczema born of malignant boils** - Mahátiktaka Ghrita. Cures all varieties of **leprosy** - Mahákhadira Ghrita. **Severe varieties of leprosy, Chest disease, Chlorosis** (leucoderma), external tumours, abdominal tumours - Khadirárista. **Leprous sores, eczema, psoriasis, ring worm, itching malignant boils, the effect of age, and black and brown spots on the face** - Vrihat Marichádya Oil. **Small pox** - Nimbádi; Kánchanádi -Kvátha, Patoládi - Kvátha. **Internally cures measles** - Khadiráshtaka Kvátha. **Diseases of Women** - Phala Ghrita. **Puerperal diseases, diarrhoea, and disease of the 'Grahani'** - Saubhágya Sunthi. **Liquidity of the semen and loss of virile power** - Kámágnisandipana Modaka. **increases strength, energy, and sexual power. Cures blood bile, consumption, fever** - Chandanádi Oil.

Important Ingredient- Some preparations are named after the important ingredient for example, Pippalyadi Churna.

Authorship- The name of the sage or ṛiṣi who first discovered or patronized the formula is used in naming the drug, for example, Agastya harītakī.

Therapeutic Property- The disease for which the formula was indicated is at times used in naming preparation, for example, Atisara Pathyani, Krimimudgara Rasa.

First Ingredient of the Formula- The drug that heads the list in the formula is sometimes used in naming the preparation, for example, Khadirárista.

Quality of Components- At times, the preparation is named after the quality of components used, for example Pañchasama Chūrṇa.

Part of the Plant- The drug is at times named after the part of the plant used, for

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example, Dasa Mūladi Kwatha (Yogaratnakara, Vol. I, p. 431).

There are medicines having the same name but a number of different formulae, so much so that each differs from the other in composition, ratio of ingredients, method of preparation, mode of administration, mode of action, dosage and anupana. Take, for example Agnikumar Rasa.

ŚODHANA OR PURIFICATION

Pure aconite (Vatsanābha) for example, can not be administered so freely as sodhita aconite. Aconite, which is a cardiac depressant, becomes a cardiac stimulant after śodhana with cow's urine.

Some gum resins, such as guggulu and some drugs containing volatile oils, such as kuṣtha are also described to undergo śodhana by boiling them with milk, go-mūtra, etc. Boiling of these drugs however, difinitely reduces the volatile oil content which is supposed to be therapeutically very active. Take, for example Nava Kárshika Guggulu, Saptavingcatika Guggulu.

Chapter fifth describes the Influence of Unani Medical System. It comprises many recipes having Unani Influence. Dadima - valeha (Vijaya [Bhanga] Cannabis indica is used), Mritsanjeevano Rasa (Vijaya [Bhanga] Cannabis indica is used), Dadimaputpaka (Opium is used), Sankhodara Rasa (Opium is used), Atisara Pathyani (Opium is used), Agnikumára Rasa (mercury, sulphur, and fried borax) is used, Second Agnikumára Rasa (mercury, sulphur, and fried borax) is used, Krimimudgara Rasa (mercury, sulphur is used), Ratnagarbha pottali Rasa (Rasasindura, diamond, pearl, Svarnamakshika, Coral) is used. Mrigánka Rasa (mercury, ashes of gold, pearls, sulphur and fried borax) is used. Sachcchanda Bhairava Rasa (mercury, sulphur is used). Yavani Khanda Curna (Ptychotis Ajowan is used). Chandraprabha Guti (Agathotes Cherayta is used). Tárakecwara Rasa (Rasa sindura is used). Kámágni - sandipana Modak (mercury, sulphur, mica is used). Chandanádi Oil - (Camphor, musk is used).

Chapter Six deals with the Influence of Modern Medical System. It mentions syphilis (Phiranga) introduced by the Portugese and its remedy Cobacīnī which must have been imported about 1535. Nicotiana tobacum Linn (Fam. Solanaceae). Most of the Tobacco addicts think that their bowels are cleaned and urination becomes smooth but it is only their way of thinking. It is due to intoxicating effect of nicotine present in tobacco. Postmortems symptoms of drowning are also described in this chapter.

Seventh Chapter enumerates some modifications made by author of Yogāratnākara in pulse examination. First, there is indication that besides examining left hand in case of female, stress has also been given to examine the pulse of the left leg in this case. Secondly, he has clearly mentioned the importance of mental peace to reach at the diagnosis accurately by examining the pulse. Thirdly, there is mentioning of detailed anatomical position of the forearm including wrist during pulse examination. Fourth,

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there is indication of the fixed time when pulse should be examined. Fifth, there is description of quantitative forms of the pulse as thirtytimes. Sixth, there is indication to examine the pulse repeatedly for three times in the same period. Seventh, the work advocates for the practice of pulse examination as much as it can be to get mastery over the science. Eighth, there is clear indication of acquiring the knowledge by self experience. This is indicative of that the knowledge of pulse examination can only be achieved by constant practice and applying one's own thinking. Ninth, there is enumeration of greater numbers of pulse indicating bad prognosis and death. Of course, the work does not make a mention about the pulse of a healthy person. It the end, there is instruction to the physician to wash his hand after examining the patient.

Chapter Eight measures the shortcommings of the text. Yogāratnākara covers the whole medicine with the exception of Surgery and Anatomy. The date and authoriship of this book has formed the subject of a keen and protracted controversy.

Thus in "Yogāratnākara" an attempt has been made to present a systematic and periodwise development of Indian Medicine by analysing the other books on the subject. Determination of period divides referred works of Yogāratnākara into three parts - Ancient (From the fifteenth Century B.C. to 7th Century A.D.) [Later Gupta period], Mediaeval (From the begining of the 8th Century A.D. to 16th Century A.D.), and Modern (From 16th Century A.D. to upto date) sections of Indian History. Each work possesses influence of contemporary society. So the formulae quoted in Yogāratnākara can be correlated to the period of referred works. Having the same name quantity and number of drugs used in a recipe vary in every treatise. Each formula bears the name of physician or was the text prepared during his time. So the determined period of each referred work can be justified as a period when the particular recipe was compounded and quoted by the author of Yogāratnākara. An attempt also has been made in this research work to classify various recipes with the date of composition of referred books. Many a new drugs were used during Mediaeval and Modern period of Indian History of Medicine by our physicians. These drugs helped the Indian physicians to innovate some new formulae and they also modified many old formulae of Indian Medicine to suit the needs and to cure the complicated disorders which by then had crept in as a sequel to immigration from Europe and Central Asia.

A critical study of Yogāratnākara presents in a systematic and classified manner the qualities enshrined in the co-related and referred books. At the same time it also retains its historical character while providing an in-depth knowledge of the Indian Medical System.

This project is sure to influence and make an interesting study to those connected with history apart from significantly contributing to the development of Indian Medical System.

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Yogāratnākara is one of the most renowned treatises on Indian Medicine. It is an extract of Indian medicine discussed in several books ranging from ancient period to later part of the 17th Century A.D. It is a compiled work and masterpiece of Indian Medical system.

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(Jaikrishnadas Ayurveda Series No. 36)

CARAKA-SAMHITĀ

With English Translation

Editor-Translator

Prof. P. V. Sharma, Formerly Director, Postgraduate Institute of Indian Medicine, Banaras Hindu University

Vol. I Sūtra Sthāna to Indriya Sthāna (1981)

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